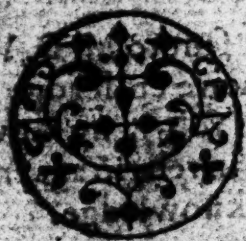
A TREATYSE OF CHRIS-TIAN PEREGRINATION. Wri-ten by M. Gregory Martin Licentiate, and late reader of diuinitie in the Englishe Coleadge at Remes.

VVhereunto is adioined certen Epistles vvrito-ten by him to sundrye his frendes: the copies vvhereof vvere since his decease founde a-monge his vvritinges.

Now especially published for the banisho-ment of those, that either erre in religion or simplicitie, or folovv the vvorlde of frayltie.



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ANNO DOMINI 1583.

A briefe preface.

2. A treatise of Pilgrimage and Relicks.

3. A letter sente to M. N. a maried priest.

4. A letter sent to his Sisters, maried to protestants, and themselues trained vpp in heresie, where he sheweth and proueth the Catholicke Church to be the true Church.

5. A letter sent to M. D. Whyte then warden of newe colleadge in Oxford, touching his folowing the worlde and dissembling in religiō agaynst his conscience and knowledge.

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The Printers Preface vnto the Christian Reader.

THE aunciente Authour of heresie by innumerable meanes enduceth his instruments (the professed enimies of Catholicke truth) ruersly to opugne by flat denyall, impudently to vvrest by absurde cauills, or Iewishly reiecte vvith blasphemous tauntes, those things vvhich either they liste not to beleeue, desire not to learne: In all vvhich, though their facilitie vvere euer notorious, yet their impudencie vvas neuer more manifest then in this age. But seeing truth is eternall, heresie variable, and incredulitie athisme: The members of Christ his Catholicke Church on the other side being guided by the holy Ghost, haue not seased sufficiently to circumuent and discouer the finall driftes of those deluders in many most excellent and learned discourses late vvritten, amonge the vvhich this briefe treatyse of Christian Peregrynation came vnto my handes; the vvhich by lycense

of

of my Superiours, I haue here published, and annexed there-unto certayne Epistles of the same Authors, a man of rare vertue and excellent learning. Leauing thee (good Christian Reader) with attention to consider thereof: trusting the same will sufficiently geue testimonie vnto thee, that there is no parte or poynt of the Catholicke Fayth vnable inuincibly to be defended. Further assuring thee, that whatsoeuer incredulous hereticke gayn-sayeth the same, he not onely resisteth here in earth the Church millitant and the members therof, but violently stryueth agaynst the Prophetes, Apostles, Fathers, Doctours and blessed Saynts in heauen, whose very words and wrytings here alleadged he wrickedly oppugneth, the which action of his and comparison of him with those, may be a sufficiente motiue to confirme thy fayth.

Vale.

R. V.

HORTE DISCOVRSE OF Pilgrimage and Relycks.

PILGRYMAGE cõminge of the latyne worde *perigrinatio*, is nothinge elis in this presente case which now I mene to write of, but going of devotion to visite some holy monument of Christ or his Saints, as to *Hierusalem*, *Rome*, to *Compostella*. To the which places because there hath bene alwaies great resort of strangers (in latin *peregrini*) out of all Christian countries, therof is it that we say, *Pilgrimes* of *Hierusalem*, of *Rome*, of *Compostella*, that is, straungers and religious trauelers to those places. For example, wheras the three wyse and honorable persons named *Magi* came from the Easte to worship Christ in *Bethlehem*, we may very truely say of them, that they came in

The name of pilgrimage & pilgrime.

Mat. 2.

Pilgrimage to Christ. Whē the Chamberlayne to the Queene of *Aethiopia* whom *Philippe* baptised, went out of his countrye to worship God in the temple at *Hierusalem*, he wente also in Pilgrimage. *S. Paule* him selfe goinge to *Hierusalem* of purpose to see *Peter*, and (as *Theophylactus* noteth) *not to see him onely, but vvith all to honour him as his better, euen as vve goe to holy vertuous men*, made a certeyne Pilgrimage. The difference is, here was Pilgrimage to the persons them selues, as to *Christ* and to *Peter*, we hauing now their monumēts onely and of other Saints, make Pilgrimage vnto them. And accordinge to this sense *S. Chrisostome* in one of his Sermōs most properly speaketh thus. *If I vvere voyde of Ecclesiasticall cares and had a strong body, I vvould not refuse to make soe longe a iourney*, (as from Antioch to Rome) *to see the cheynes at the least and the prison, vvhere Paule vvas bound.* In the latin we read it thus, *peregrinationem tantam facere non recusarem.* I woulde not sticke

In. 1. Galat.

Ho. 5. ad po. Antioch.

cke to make so longe a Pilgrimage. nd this much for the names of Pilime and Pilgrimage, which heretiks ue made sore bugges-wordes, as ough a man would saye, Idolatrour d Idolatrie.

Which termes to the ende thou yest vnderstand (Christian Reader) w falsely and foolishly they are obted to vs: Marke in all that I shall hereafter, the feruent deuotion of grymes, and the principall cause reof, to wit the glory of God and honour of his Sonne *Iesus Christ*: ich are the very grounds of Catholke Pilgrimage, Deuotion or affecti, as when the forsayed holy Doctor oulpet vehemently brake out into se words: *Vellem nunc in illis locis ver- &c. I would wish now to be for a e in the places where these chaynes reyne, and see the fetters, which diuels feare, Angels reuerence.* The cause of this affection, because they were Paules ynes, his cheynes that was *Vas electi-*

The principal cause of pilgrimage. Gods honor.

Ho. 5. ad Po. Antioch.

God chefely is honored, when sayntes or their reliks are honored

onis, Gods chosen vessell: his cheynes that caried the name of Christ before Kinges and countryes, that turned a great parte of the worlde to the fayth, that wrote so many excellent Epistles for our edifying, that for Christ suffered infinit miseries, finally his cheynes that vnder *Nero* shed his bloud for the Ghospell. These considerations and the lyke made this learned Father so in loue with the Apostle, that he could not conteyne him selfe, but woulde needes signifie, how he honored the very fetters, cordes, and linckes, wherwith this Champion was tyed for the name of Christ. This religious zeale towardes Christ and his Saynts caused him in an other place to saye in this heauenly maner. *I remember thee Peter, and am amased. I thinke vpon thee Paule, and being in maner past my selfe, can not refrayne vveeping, for vvhat I may say or vvhat I may speake beholding your afflictions, I knovv not. Hovv many prisons haue you sanctified? Hovv many cheynes haue you*

beauti-

eautified? How many tormentes haue you
ufteyned? You haue folowed Christ in all
hings. Well mayest thou reioyse Peter, that
adst the gift to suffer vpon the Crosse as Christ
id. Blessed are the nayles that persed those
oly limmes of thyne. Thou also (O blessed
aule) haste greate cause to be glad, whose
ead was cut of with the sword. What a
recious sword is that which perced thy sa-
red throte, the instrument of our Lord, which
eauen doth admire, and the earth doth reue-
ence. That sword I wish to be my garland,
nd those nayles of Peter in steed of precious
ones to stande in my golden crowne. This
euotion proceding of that cause and
eferred to that end, which is the wor-
hip and glory of Christ, is the very
ground of honoring Relicks, and con-
equently the cause of Pilgrimage:
The glory of Christ I say. For what is 1.cor.3.
aule, what Apollo, what Peter, but his
inisters and seruantes in whom we be-
eeue? Our Sauiour sayeth, he that ge-
neth a cuppe of could water to one of
his litle ones, *tantum in nomine discipuli*,

onely in the name of a disciple, and as
Cap. 9. S. Marke expresseth it, *quia Christi sunt*, because they belong to Christ, he shall not loose his reward. And he that receaueth a Prophete *in nomine Prophetæ*, because he is a Prophete, not for any other worldly consideration, he shall haue a reward answerable to the dig-
Li. 4. cap. 4. nitie of a Prophete. We reade in the bookes of Kinges, that the welthy woman of *Suna* hauing entertayned *Eliseus*, at length sayed to her husband. *I perceaue this is a holy man of God which passeth by our house so often: let vs therefore prouide a litle chamber for him, and set a bed in it, a table, a stoole, and a candlesticke, that he may rest with vs, when he commeth.* Therefore (sayeth she) let vs doe it, because he is a holy man of God. A goodly reason and godly consideration. But what reward had she? Being barren before, now she had a sonne: the sonne dyed, and was restored to lyfe agayne, that after sorow her ioy might be greater. In the greate dearth that then happe-

ned,

ned, ſhe was well prouided for in an o-
ther countrye, and after ſeuen yeres
receaueth all her poſſeſſions agayne,
and the rents for the tyme that ſhe was
abſent, by the Kings commaundment,
and all this by the meanes of that Pro-
phete whom ſhe ſo entertayned. *Leoni-
des* father to *Origen* that learned Doc-
tor, him ſelfe a great clerke and after-
ward a Martyr, was wonte to kiſſe his
ſonnes breſt, being then a litle boye,
when he laye ſleeping. If therefore be-
cauſe he was his prety boy, it had bene
a litle fondnes, but the ſtorye ſayeth:
*Oſculabatur tanquam Spiritus ſancti habi-
taculum: He kiſſed it as the dwelling or tem-
ple of the holy Ghoſt. Paula* an honorable
widow and religious matrone of *Rome*
comming in Pilgrimage to *Bethlehem*,
after many godly meditatiōs, at length
concludeth thus. *Here is my reſting place,
becauſe it is the country of my Lord: here wil
I dwell, becauſe our Sauiour hath choſen it.*
S. Hierome ſpeking of *Origens* commen-
taries vpon the twelue Prophets, ſaith

Euſeb. li. 6. cap. 2.

Hiero. in. Epitaphio.

In catalog.

that he esteemed them as much worth as *Crœsus* welth. Whye? because they were written with *Pamphilus* the martyrs owne hand. *Si enim lætitia est &c. For if it be great ioye to haue one epistle of a Martyr, how much more, to haue so many thousand verses, which I imagine as though they were drawne with the printes of his bloud.*

This deuotion toward God and his sonne *Iesus Christ*, maketh holy persons to honour all thinges that belong to them. Prophetes, because they are Gods Prophets. Mattyrs, because they are the matyrs of Christ. All monuments of them, for their sake. Concerning places: *Bethlehem*, because our Sauiour was borne there. *Mount Calvarye*, because he suffred there. *Rome*, because *Peter* and *Paule* are buried there, there they dyed for Christ, there are their bodies, their shrynes, their chaynes, other their glorious memories. In this respect to goe to *Hierusalem*, to trauaile to *Rome*, is a very frutefull Pilgrimage. Otherwise to goe to see strange countryes,

The trewe end and purpose of godly pilgrims.

ryes, gaye buildinges, prophane anti-
quities, to learne tongues, yea and as
ome traytours doe, to espye faultes,
ometyme it is sinfull, and neuer to be
alled Pilgrimage. It is tould much for
he prayse of *Ammonius* an auncionte
nonke, that going to *Rome* with *Athanatius*, he was so farre from all vayne
uriositie, that he desired to see no-
hing at all of the stately buildinges
here, but onely *Peter & Paules* Church:
arre contrary to a certen countrye-
an of ours, whoe making large re-
orts of courtysats, what goodly how-
s and how many they had, wherin by
he authority of a traueler he thought
e might bouldly feyne at his pleasure:
eing demaunded of a wyse man, how
nany Churches were there, how bew-
full, how deuoutly frequented, could
nake no answere. Such a wonderfull
ifference there is betweene a good
odly Pilgrime, and a worldly wicked
raueler. *S. Chrisostome* declaring his sin-
guler affection toward *Rome*, hath after
his

Socrat. li. 4. ca. 18.

In Ep. ad. Rom.

his maner these excellente wordes. I therefore loue Rome (albeit I might prayse it for other causes, for largenes, for antiquitie, for beautie, for number of people, for the Empyre, for ryches, for mightye thinges atcheiued in vvarfare, but letting passe all these, therefore I accompt it a blessed Cyttie,) because Paule did so loue them, vvhen he lyued, and preached before them, and at length ended his lyfe among them: vvhose holy body they haue, and therfore that Cittie thereby is made more glorious, then by all other thinges. And as it vvere a great mightye bodye that had tvvo glistering eyes, so it hath the bodyes of those Saints (Peter and Paule): The heauens I tell you doe not so shyne, vvhen the sunne casteth his beames, as doth the Cyttie of Rome vvith these lampes, that lighten the vvhole vworld. Consider me I pray you, and be amased to thinke, vvhat a sight Rome shall see vvhen Paule shall ryse sodenly out of that Coffin of his, vvith Peter, to meete our Lorde. O that I might be so happie as to embrace and grype that body of Paule rounde about, to be tyed in his graue a vvhyle, to see but the duste

of that bodye vvhich caried the markes of Christ. Tell me (gentle Reader) when thou heareſt this, art thou not moued with deuotion towarde the very carcaſſes of thoſe Apoſtles, and cõſequẽtly toward the Cittie where they are to be ſeene? I confeſſe vnto thee my foliſh kind harte in this caſe: As often as I reade it I am redy to melte for ioye. But marke as I began to ſay the cauſe of his affection towarde *Rome*: to wit the bodies of the Apoſtles lying there, and why the bodies? becauſe they caried the markes of Chriſt. This is it that cauſeth Pilgrimage. This conſideration, for the loue of Chriſt and the honour of him, inflamed this godly Father and all the beſte Chriſtians in the Primitiue Church, to loue ſacred monumẽts, to be deſirous to ſee them, to goe farre and neere vnto them, to touch, to kiſſe, to licke them, to weepe in the place, to conceaue ſuch a lyuely imagination of thinges done there by Chriſt or his Saynts, and withall ſuch a ſenſi-

The cruent deuotion of pilgrimes whence it proeedeth.

a ſenſible feeling of heauenly deuotion, that it was a payne to remoue from thence, a death to dwell farre of: A ioy and comfort to ſay with the Spouſe of Chriſt, *Inueni quem quæſiuit anima mea: teneho eum & non dimittam.* I haue founde him whom my ſoule ſought for. I will hould him faſt, and neuer let him goe. One example may ſuffice in ſteede of a number, being of moſt excellent importance, and therefore I will tell it at large and neuer craue pardon for the matter, becauſe I know it can not but much delight al ſuch as are not ſworne enemies to the honour of Chriſt and his ſacred monuments.

I named a litle before one *Paula* a verye honorable gentle-woman of *Rome*: who after the death of her huſbande entred into religion with her doughter *Euſtochium*, traueled both together to the holy lande, dwelt there aboue twentie yeres, vntill her death. Whoſe vertues vere ſuch that *S. Hierome* doth proteſt, if all his ioyntes and limmes

limmes were turned into tongues, he could not sufficiently prayse her: and calleth IESVS to witnes, that whatsoeuer he wryteth of her, is a playne historicall truth, and no retoricall amplification. The order of her Pilgrimage for the cheefe points was this as *S. Hierome* telleth it. After she had passed *Rhodes* and *Lycia*, she came at length to *Cypres*, where she fell at the feete of the holy and reuerent Bishop *Epiphanius*, and was content to be stayed there ten dayes, not to rest her in steed of a bayt, but to doe workes of charitie: For in that space she visited all the religious howses of that country, and as she was able, gaue them almes: From thence she made a litle cutte ouer the water to *Selencia* and so to *Antioch*, where the holy Confessour *Paulinus* could staye her but a very litle tyme: but euen in the mids of winter (so feruent she was in fayth) a woman of honorable calling, tooke her iorney vpon a lytle asse: Arryueth at *Sarepta*, where she entred

In Epiphanio.

The pilgrimage of paula.

Cypres full of religious men.

tred into a litle turret of *Elias*, and making her prayers to our Sauiour, passeth by the sandes at the shore of *Tyre* where *Paule* kneeled: From thence to *Casaria*: In it she saw *Cornelius* howse, whose houshold was the litle Church of Christ: and *Phillips* chambers with the fowre closettes of his doughters that were Virgins and Prophets: Then to *Nicopolis*, which before was called *Emaus*, where our Sauiour was knowen in the breaking of bread. To make shorte, she forsooke the princely monumente of Queene *Helena* (who had succoured the people with corne in a tyme of famine) and went on streyght to *Hierusalem*. The Lieutenante of *Palestine* knowing her howse and family very well, commaunded the Palace to be prepared for her, but she chose rather a litle base cottage, and with such feruente deuotion visited euery holy place, that but for hastening to the rest she might hardly haue bene plucked from the former. In *Hierusalem* kneeling

Hermynd was onlie to sacred monumets.

ling before the *Crosse*, euen as though she had seene our Lord present, so deuoutly she adored and did humble reuerence. Entring into the *Sepulcher*, she kissed the *Resurrection-stone*, which the Angell had remoued from the doore: and the very place where our Lords body did lye, she licked with a faythfull mouth, as one that thirsted after water much longed for. All *Hierusalem* beareth witnes, what teares, what sobbinge, what sorowe she powred out there: Our Lord him selfe is witnes to whom she prayed. Comminge furth from thence, she went to *Sion*, which is (to interpret) a peere or watch-tower: there was shewed vnto her a piller that bare vp part of the cloyster, embrued with our Lords bloud, to the which they say he was tyed and whipte. The place was shewed where the holye Ghoste came downe vpon a hundred and twentie persons that beleeued, to the fulfilling of *Ioels* Prophesie. This donne, she deuided the litle substance

Her manner of reuerence in holy places.

she

she had to the poore Pilgrimes there her felow-seruants, and went forward to *Bethlehem.* In the way at the righte hand she pawsed at *Rachels* sepulcher, where she was deliuered of *Beniamin:* From thence being entred into *Bethlehem*, after she saw once the Inne of the blessed Virgin, and that stall where the oxe did acknowledge his lord and the asse his maisters stable, she sware in my hearing (sayeth *S. Hierome*) that she saw with the eyes of faith, the Infant wrapped in his clowtes, our Lord crying in his cradle, the wyse men adoring, the starre shining ouer the howse, the Virgin Mother, the carefull Tutour, the shepheards comming in the night to see what the matter was, the yong Innocentes slayne: *Herode* raging, *Ioseph* aud *Mary* flying into *Egipte*: wherat betweene teares and ioy she brake furth into these words, saying: *All hayle Bethlehem the verye hovvse of bread in deede*, wherein was borne that bread which came downe from heauen. All hayle

Wonderfull deuotion by occasion of the place.

So the hebrew words do signifye.

Ephrata,

Ephrata, vvorthely called a moste plentifull and frutefull country, whose fruteful flower is God him selfe. Of thee *Micheas* prophicyed long agoe. *And thou Bethlehem the howse of Ephrata, art not the least among a thousand other in Iuda: out of thee shall come furth to me euen he that shall be prince in Israell, vvhose proceeding is from the beginning and from the dayes of eternitie.* And I wretched and sinfull woman that I am, how is it that I am thought worthy to kisse the manger where my Lorde first cryed, being a litle pretye one, and to pray in that cabbin, where the Virgin Child-wife brought furth our Lord a yong babe? Here is my resting place, because it is my Lords countrye: here will I dwell, because our Sauiour hath chosen it. Thus farre *S. Hierome*, and much more which I omitte. Tell me Reader who so euer thou art, I appeale to thy conscience: what doest thou thinke of this noble womans Pilgrimage? Hast thou not read here her wonderfull desire and longing to

these holy places? her exceeding deuotion in them? her words? her teares? her maner of worship, in all poyntes so feruently and discretely applyed to the honor of our Lorde and Sauiour, that to dreame of her superstition in this case, were colde Christianitie: to imagine Idolatrie, were playne infidelitie? Moste happie is he that can feele in him selfe these heauenly motions toward the least thinges that concerne Christ, for his sake: And most vnhappie is he that doth not at the least desire it: for to dispyse and condemne it altogether, I knowe right well is no small poynt of heresie, but in deede that name is to common and therefore to good for it.

This this I saye, and often I must repete it, is the true cause, and maner, and frute of Catholicke Pilgrimage, exemplified by me in the forsayd *Paula*, but so vniuersally vsed of all the moste holy and best learned men in the Primitiue Church, that *S. Hierome* in an other

Pilgrimage to Hierusalem from al countries in al ages.

other place wryteth thus. It were long for me to runne through euerye age from the Ascension of our Lord vnto this day, and to shew, what Bishops, what Martyrs, what excellent Diuines haue come in Pilgrimage to *Hierusalem*, thinking that their deuotion and knowledge was so much the lesse, and that they wanted some-thing to the perfection of vertue, if they had not worshipped Christ in the same places, from whence the Ghospell gan first to shyne downe from of the Crosse. Surely the companye of religious persons both men and women (that haue resorted thither) is a certayne flower and most pretious iewell among the ornaments of the Church. In *Fraunce* who soeuer is the cheefe, he commeth hyther in all hast. The *Britayne* whom the seas deuide from this mayne part of the world that we are in, if he grow once to be any thing religious and well disposed, he forsaketh the west parts, and seketh after this place which he know-

Ad marcellam in the name of Paula and Eustochium.

pilgrimes of our owne countrye in S. Hieromes tyme.

eth by commō brute only & by report of the scriptures. What neede I reckon here the *Armenians*, the *Persians*, *Indians*, *Aethiopians*, and *Aegypt*, adioyning to it ful of Religious folke, *Pontus*, and *Capadocia*, *Coele-syria* and *Mesopotamea* with whole swarms of the East, and so furth. Gentle Reder, be wyse and sober in esteeming of holye thinges, marke those few examples, and be not wise in thine owne skoffing conceyte to condemne the authoritie of the whole world, and of that auncyent world, which by our aduersaries cōfession was without corruption. Thow hast here the custome of all states and degrees, out of all contryes, synce CHRIST ascended, by S. *Hieromes* accompt. Vnles perhaps thou desire also to heare of Kyngs and Emperours: which demande is not vnreasonable, for that some Prynces now a dayes are partly so prowd, and partly so farre from all deuocion, that it may seme incredible that the mightie Emperours of the world, aboue a thousand

ſād yeres ago, would not only reuerētly kneele in the place, *Vbi ſteterunt pedes eius*, where he ſtood, walked, died, roſe againe & aſcēded, that is Lord of lords, but ſtoupe to the duſt & aſhes of poore fyſhers his Apoſtles, & of meaner men his beloued ſeruants. And yet how eaſy it were to be copious in this poynte, they cā not be ignorant, that haue read the eccleſiaſtical hiſtories of *Conſtātyne the great*, and his mother *Helena*, of *Arcadius*, of *Theodoſius* his ſonne and *Eudocia* the Empereſſe his wyfe, of others. My purpoſe to be ſhort doth not ſuffer me to tell of all perticularlye, Generally of al I will bring two teſtimonies very ſufficient. S. *Auſten* wryting to *Madaurēces* that were Idolators: you ſee (ſaith he) that the poteſtates and Peeres of this world them ſelues, that haue bene wonne by the Chriſtians not reſiſting but willingly dyeng, haue turned theyr force and lawes aganſt theſe Idols, for the which before they put Chriſtians to death. *Et Imperii nobiliſſimi culmen emi-*

The Pilgrimage of Princes, and their honor of Relikes.

Ep. 42.

nentissimum ad sepulchrum Petri piscatoris submisso diademate supplicare: hæc omnia scripturæ diuinæ ante longissima tempora futura esse testata sunt. And the most lofty toppe of the noble Empyre humbling the stately crowne, maketh supplication at Peter the fishers tombe: all these things the diuine scriptures witnessed long before should come to passe. *Chrisostome* also wryteth thus. *Romæ quæ vrbs est regalissima &c. At Rome, vvhich is the most royall citty, Kinges, Lieutenantes, Captaynes, all other things set apart runne to the tombes of the Fisher and the Tent-maker. And in Constantinople our Emperours thinke it a great benefite to haue their bodies buryed not hard by the Apostles, but at the least vvithout their chappell dore a litle, and notvvithstanding they vvere Princes of the vvorld, are content to be dore-keepers to poore fishers.* Is not here going, running, kneeling, praying, burieng at the Apostles memories? And is not that playne Pilgrimage? Is it not the verye honoring of sacred Relikes after the present Catholicke maner?

Homeli. qd. Christus sit Deus.

maner? Were they all fooles, all asses, all superstitious, all Idolatours? Yea I will say with S. Hierome: *Did Constantyne the Emperour commit sacriledge, vvhen he translated the holy Relikes of Andrevv, Luke, and Timothie to Constantinople: before the vvhich Reliks the diuels rore, and confesse they feele the presence of these Saynts? Shall vve say that Arcadius (Emperour at this present) is guiltie of sacriledge for translatinge Samuels bones so longe tyme after his death from Ievvry into Thracia? Are all those Bishops not only sacrilegious but also fooles and asses, vvho caried in silke and in a golden cofin that vvhich Vigilantius calleth a moste vyle theng and nothing els but vvynd-blovved asshes? Are the people of all parishes doltes and dysards, vvho came to meete the holy Reliks, and receaued them so ioyfully, as if they had seene the Prophete presente and alyue among them? in so much that from Palestine to Calcedō svvarmes of people vvere clustered together, singing vvith one voice to the praise of Christ.* Here are many goodly poynts to be noted: the vniuersal practise of the

Cont. Vigil. scripto. 2.

Great solēnitie in trāslating or remouing of Relikes.

Primatiue Church, the principal cause and finall ende thereof, the prayse of Christ, Reliks honored because they were the Reliks of *Samuell*, *Samuell* honored because he was the Prophete of Christ, so deuoutly & in such swarmes because they now sawe them, and by occasion thereof entred into a higher consideration what a maruelous man he was, how farre in God his fauour: borne by miracle of a barren woman, dedicated or vowed to God before he was borne, famylier with him beinge but a child, nerer then of his counsell thē *Hely* the high preist, able to cōmaūd rayne and to stay it, to make Kings and to depose them, at one worde a moste excellent Prophete. These meditations I say by occasion of the eye trickling into the mynd (as *S. Chrisostome* and *S. Austen* speake in the lyke cases) made them so affected toward the Reliks as if they had seene rhe Prophete present.

Cap. 18. Basist.

Cap. 5. de cura pro mort.

Now then to go one steppe furder, If to see the place onely or some blessed

monu

monumēt, doth so much styrre vp deuotion(as by these former examples appereth) that it iustly moued al good folke to trauail vnto them: which is properly Pilgrimage. When it pleased God moreouer to shew not onely *quā pretiosa in conspectu Domini mors sanctorum eius*: How presious in his sight the death of his saintes is, but also *quam mirabilis Deus in sanctis suis*: How meruelous a God he is in his saynctes, when it pleased him I say to worke strāg miracles, to bestow his gratious gifts vpon the poore, the lame, the sicke, and such like, and that at the tombes, by the verie vertue of his saintes Relikes: That, by al reason did much more increase this desire, inflame this deuotiō, multiplye Pilgrimes and Pilgrimages. This was it that made the Princes of the earth bowe their crownes to the shrynes of the Apostles and Martyrs: When they saw the deuels rore there, wicked spirits cast out, the blind to see the lame to go, the dead to rise agayne,

Myracles wrought by Reliks caused Pilgrimage.

Ipsi

psal.47. *Ipsi videntes sic, admirati sunt, conturbati sunt, commoti sunt, tremor apprehendit eos.* They seeyng such wonderful works, were amased, astonyshed, apawled, trembled to consider it, sayng that that goeth before in the same psalme. *Magnus Dominus & laudabilis nimis*: The lord is great and exceeding prayse worthy. And agayne: *Nimis honorati sunt amici tui Deus*: Thy frendes O God are become very honorable.

For the credit of myracles.

But doubtest thou Reader, whether euer anye such thinge hath bene done or no? No maruayle in this our faythlesse age wherein is veryfied the saying of our Sauiour: *Putas cum venerit filius hominis, inueniet fidem in terra?* Shall the sonne of man thinkest thou finde any fayth vpon the earth, when he cometh? But thou art a reasonable man, thou wilte beleeue those that in thyne owne iudgemente are worthye of credit, if they tell it thee. To omit *S. Ambrose*, *Chrisostome*, *Hierome*, and others, whose testymonyes are verye playne

Luc.18.

playne and very many: let *S. Austen* suffice in this my breuitie for all the reste: a man so farre from all superstition as he is from fayning or forginge: from both so farre, as the graueſt, wiſeſt, beſt learned Doctor of the Church muſte needs be: Read at thy leasure the eight chapter of his twentye two booke *de Ciuitate Dei* through out. In the maene tyme I chose out these his wordes for thee to waye indifferently. *Miraculum quod Mediolani factum est cum illic essemus. The miracle that vvas vvroughte at Millan vvhen vve vvere there, at vvhat tyme a blynd man vvas made to see, might vvel come to the knovvledge of manye because it is a great cittie, and the Emperour vvas there at the same tyme, and the thinge vvas done before a greate concurse of people to heare vvitnesse thereof, that ranne by heapes to the bodyes of the Martyrs Geruasius and Protasius: vvhich bodies hauing bene longe so hid that no man could tell of them, vvere founde by a reuelation that Ambrose the Bishoppe had in his sleepe: At the vvhich very place the same blynde*

S Austens testimonie of sundrie myracles.

I.

Amb. ser. 91. nameth the man & his occupation.

blynd man vvas deliuered from his olde dark-
2. *nes, and savve the daye lighte.* He telleth moreouer of a yong man so horribly possessed of an euill spirite, that he lay for dead, from the which he was delyuered, and restored also to his eye, that by force of the spirite departing from him, hanged downe vpon his cheeke. And this was done at the memory only, that is to saye some litle Relike of the forsayed Martyrs, farre from *Millan* where the bodyes lye: in *Africke*, at a towne called *Victoriana*, lesse then thirtie myles from *S. Austens* bishoppricke.

S. Steuens relikes in sundrie places.

Note by the waye that of one Martyr there were dyuers memories, that is, some Relike or other of him in sundry
3. places: As of *S. Steuen* he reconeth vp seuen or eight, at all greate myracles
4. wrought: At the one, a blynd woman saw, at an other, the Bishop that caried the Reliks was immediatly healed of a
5. fistula: at another a Preist cured of the stone or grauell *per memoriam supradicti Martyris*: by the Relike of the forsayed Martyr.

Martyr. Agayne a man of worſhip that was a verye Infidell, made an earneſt Chriſtian by the feruent prayer of his ſonne in lawe *ad memoriam Martyris*, at the Martyrs Reliks: At another, a yong chylde and a nonne rayſed from death to lyfe, and many other beſids at other places reuyued whom he there recyteth. At length he concludeth thus: *Quid faciam? VVhat ſhall I doe? My promiſe to ende this booke forceth me that I can not rehearſe all vvhich I knovve. And vvithout doubt moſte parte of our countrye men vvhen they ſhall read theſe, vvill be ſary that I haue omitted ſo many thinges vvhich they knovve as vvell as I: of vvhom I craue pardon. For to let paſſe other, if I vvould vvryte the myraculous cures onely that haue bene done by this Martyr, to vvit, Steuen that moſte glorious ſaynte, at Calamnes and vvith vs, I mighte make many bookes.* In the ende he telleth at large a wonderfull cure donne vpon one *Paule* and his ſiſter *Palladia* in his owne Church at *S. Steuens* Reliks, whē him ſelfe was preſent: *Tam clarum atque illuſtre*

6.

7. 8.

Myracles in many places by S. Steuēs Relikes.

9.

illustre miraculum, vt nullum arbitrer esse Hipponensium, qui hoc non vel viderit vel didicerit: nullum qui obliuisci vlla ratione potuerit. So euident and famous a miracle (sayeth he) that I thinke there is none in al Hippo but he saw it or hath heard of it, none that can possibly forget it. His conclusion to shut vpp the matter is that which I make the principall ground of all these Pilgrimages, the honor of Christ in his sayntes. *Exultabant in Dei laudem voces &c. There vvas such a sound of their voyces that coulde not speake for ioy, in the prayse of God, that our eares might hardly abyde it. Quid erat in cordibus exultantium nisi fides Christi, pro qua Stephani sanguis effusus est? VVhat vvas there in their hartes that so reioysed, but the fayth of Christ, for the vvhich Steuen shed his bloud?*

Agaynst faythles heretikes that discredit myracles.

And are there yet Christian men in the worlde that doe discredite the mighty power aud glorious workes of Chtist in his sayntes? Yea (God wot) there are yet *Eunomians* and *Porphirians* that

that saye these were but delusions of noughty spirites, and that they did not rore in very dede, but fained as though they suffered intollerable tormentes. Yet there are stubburne *Arians* that is to say heretickes, who (as *Ambrose* telleth) would in no wyse confesse that the martyrs *Geruasius & Protasius did* vex the diuels, or make the blynd man see: whereas the spirites them selues confessed it, and of the man named *Seuerus* it was a thing famously knowen: yet there are Iewishe Scrybes that saye of Christ and his saynts: *In nomine Belzebub eiiciunt dæmonia: In the name of Belzebub they cast out diuels.* Yet there are hypocriticall Pharises that pretēd as though they gaue all the honor to God, which they detracte from his saynts and their Reliks, lyke to the Iewes that sayed to the blynde man whom Christ had cured. *Da gloriam Deo: Geue God the prayse* good felow: yea a lamentable case to consider, yet there are among Christian men as farre from beleeuing the miracles

Hiero. adue. Vigil.

Sermo. 92.

To discredit miracles is plaine paganisme.

racles done by Sayntes, as were sometyme the Paynims: in so much that the learned bookes of *Chrysostome*, *Austen*, and others made in this case to proue agaynst them, are not sufficient to perswade our owne faythlesse false brotherhood: wherein I maruaile they are not ashamed, pretending the name and profession of Christians, agaynst the authorytye of the wholle Prymytiue Church, to plead the Paynims cause: who to discredit the miracles of christ and his Apostles, obiected thus, as S. *Austen* writeth. *Cur nunc illa miracula quæ prædicatis facta esse, non fiunt? VVhy are not the lyke myracles donne novv a dayes to them vvhich you saye vvere vvrought sometyme* (by the Apostles?) To answere them fully (although to alleage later myracles was not necessary, because at the beginning they were requisite til faith was planted, afterwarde they were not to be loked for) yet to answere them fully, whereas it pleased God alwayes from tyme to tyme to nourishe fayth

22.ciuit.c.8.

and

and deuotion by them, these holy Fathers alleadge myracles wrought at sayntes tombes, by their Relikes. The paynims were at a poynt to beleeue neither the one nor the other. what doth *Luther*? what *Caluin*? The former they are content to admit, least they shold be otherwise no christiãs. The later they wil not graũt least they should be good Catholiks. But, *S. Austen* saith of both sorts thus. *Non credũt hoc, qui etiam dominũ Iesum per integra virginalia matris enixum, & ad discipulos suos ostiis clausis ingressum fuisse non credunt.* They do not beleeue these later, which also do not beleeue that our Lord Iesus was borne of his mother wythout empayring of her virginitie, and that he entred in to his disciples, the doores beyng shutte: Againe he saieth to philosophers concernyng the former, that which may verie wel be sayd to our aduersaries touching the later. *Si rem credibilem crediderunt &c. If christian people did beleeue such thinges as vvere not incredible, let them*

The auncyent Doctors did easely beleue myracles.

Vlt. ciuit. dei.

consider

consider vvhat fooles they are that do not also beleeue it. Agayne if it vvere incredible, how is it that al the vworld hath so long beleeued it? S. *Hierome* in another case of certen meruelous fasters, but in the same case concerning faythles heretikes, saith verie fynely. *Hoc illis incredibile videbitur, qui non credunt omnia possibilia esse credentibus.* This wil seme incredible to such as do not beleeue that al thinges are possible to them that beleeue. *Nasianzene* also that famous doctor wryteth thus. *Et illud est narratu dignum. That also is vvorthy to be toulde, vvhich to many seemeth incredible, as other things doe, such men as thinke nothing that they see done playnely and vvithout delusion. My selfe dare not discredit them, vvhom strang thyngs do moue as much as any man: for in deed it is vvorse to stand styfly agaynst all thinges vniuersally, then contrarie vvyse to be contet to beleeue any thing easely: this proceedeth of simplicitye and lightnes, that of presumptuous bouldnes.* Fynally the Apostle sayth, *Charitas omnia credit.* Charitie beleeueth al things. which is trew

in vita Pauli Eremitæ.

Corin. de vita sua.

in

in this ſenſe, that a charitable man is not contētious and ſelfwilled tō ſtand agaynſt the likely report of an honeſt man, much leſſe againſt al ſenſes, al reaſon, al authority al cuſtome & practiſe, and therfore to ſuch, *S. Auſten* ſheweth alſo the reaſon why it is verie credible that ſaynts do worke theſe myracles at their tombs & Reliks. *Hæc a domino impetrare poſſunt propter cuius nomen occiſi ſunt.* 22. ciuit ca. 8, y. 10.
They can eaſely obteyne theſe thinges of our Lord, for vvhoſe names ſake they vvere put to death. Præceſſit eorum mira patiētia, vt in his miraculis tanta iſta potentia ſequeretur. Their vvōderful patience vvent before, that in theſe myracles this ſo great povver might folovve after. Credamus ergo eis & vera dicentibus & mira facientibus. Dicendo enim vera paſſi ſunt, vt poſſint facere mira. Let vs therfore beleeue them both when they ſay truly and when they do wonderfully: for by ſayeng trewly they ſuffred death, that they might be able to do wonderfully, *So far S. Auſten.* To conclude this point agaynſt al ſtubbourne negatiues

and Ethnyshe reasoning, the same holy Father himselfe was so easie to beleeue, and so careful to publysh them, because he knew God was much glorified in them, that he toke orderin his owne Church where *S. Steuens* Relikes were, to haue al the miracles from tme to time written. *Id namque fieri voluimus, cum videremus antiquis similia diuinarum signa virtutum, etiam nostris temporibus frequentari, & ea non debere multorum noticiæ deperire.* For we would haue it so, for asmuch as we saw that, the like signes of God his power to them of olde tyme were often shewed in our age also, to the ende they might not dye but be knowen of manye.

The causes of heretical incredulitie and hatred of Relikes.

To say the very truth, there are two euident causes why the heretikes of our tyme abhorre from this article and others: Lacke of fayth, and want of deuotion: such as *S. Iude* discribeth in his epistle. *Animales, spiritum non habentes.* Brutish men that haue no feelinge of the spirit at all. *Arbores autumnales*, lyke

dead

dead trees, when their leafe is fallen. They litle consider the power that Christ so assuredly promised to his sayntes. *Amen Amen dico vobis. Verely Verely I say vnto you*, he that beleeueth me, the workes that I doe, shal he also doe, and greater then they are shall he be able to doe. They can be as stoute as S. *Thomas* to auouche and to sweare it, that they wyll not beleeue, vnles they put their fingers in the verie print of the nayles. But when the thing is so euident & palpable, that in deede they may see, touch, & handle the glorious myracles wrought at holie places, as it were the marks of martyrs blood, and certen prints of Christes nayles left to vs by the vertue of his passion, they are farre from the heauenly affection that *Thomas* felt, when he brake out with hart & voise into this goodly confession, *Dominus meus & Deus meus. My Lord and my God.* O if they did know what it were to touch the memorie onely of Christs wounds and his ayntes, what

Heretikes haue no spiritual shine of feruent deuotion.

it were to adore but in the place where his feete stoode, to sitte at his feete a whyle with *Mary* and washe them with weepinge teares: to touch the hemme onely of his garment and feele the vertue that proceadeth from thence, to see but a glimse of his glory and his saynts with the three Apostles, and in all this to heare as it were this voyce of *S. Iohn* vnto *Peter*, *Dominus est*, It is our Lorde, it is he that maketh the diuils rore, he healeth the sicke, he rayseth the dead, because his saynts doe it by him, his presence and power is in all these thinges: then vndoubtedly they would take Peters fayth and nothing doubt safely to tread vpon the seas and waues of infidelitie: they would conceaue his inestimable ioy, saying: *Bonum est nobis hic esse.* O this is a sweete place, well were we if we might tarry here: let vs make here tabernacles, to thee O Lord first, and next to thy glorious sayntes. This fayth and affection had *Paula*, when she came to the place

The wonderful deuotion of chatholiks.

in

in *Bethlehem* where Christ was borne, saying: here is my restinge place, because it is my Lords country: here wil I dwell, because our Sauiour hath chosen it: and agayne when in her letters to *Marcella* which *S. Hierome* penned. *Shall it euer be our good happe to see the day, vvhen vve maye goe together into the litle vaulte; vvhere our Sauiour vvas borne? To vveepe a litle in our Lords sepulcher, to licke the vvood of the holy Crosse, and in Mount-oliuet vvith vvill and vvish to ascende after a sorte vvith our Lord, as if he vvere very nov v ascending? To see Lazarus come furth tyed in his vvynding sheete? Amos the prophet euen yet playing on his bag-pype vpon some litle hillocke? after vvard in Samaria to honour the ashes of Iohn Baptist, Heliseus and Abdias, all three together?* This deuotiõ had *Chrysostome* to *Paules* cheynes, the people of the Easte parts to *Samuels* Reliks: the beste men out of all places to the holy land, as before I haue mentioned. This made blessed *Anthony* to goe a dangerous iourney to *Paule* the wonderfull

Eremite of whom he reported to his scholers thus: *I haue seene (I tell you) Elias, I haue seene Iohn in the vvildernes, and to say truely, I haue seene Paule in Paradyse.*

Hier. in vita Pauli.

This deuotion was it that made *Hilarion* to doe the lyke toward *S. Antony* after his death: in whose litle cabbin he layed him downe, and as though he had felte it warme as yet of the holy man departed, so he culled and kissed it: This was it that caused the godlye contention betweene the *Palestines* and them of *Cypres* aboute the selfe same wonderfull man *Hilarion*, who after his death in both places wrought greate miracles, but especially in *Cypres*, belyke (sayeth *S. Hierome*) because he loued that place best. This deuotion and this fayth was it that worked in those *Africanes*, which *S. Austen* wryteth of, when they touched three dead persons with the garmentes, and anoynted the body of an other with the oyle that had touched onely S. *Steuens* Reliks, & immediatly all fower were reuyued.

Hiero. in vita Hilarionis.

2. Ciuit. 8.

Touch of relikes.

Where

Where marke for your comfort: and ioy al you good religious and wel disposed persons that carry Crosse or beades, hauing touched glorious Relikes, the better to put you in mynd of such sayntes and to pray the more deuoutly (for to that purpose I would haue it employed.) Marke I say how exceedinglye such deuotion pleaseth God, wheras he confirmed it so long agoe by myracles. And no maruaile, for he is the same good Lorde still, that streight perceaued the feruente fayth of the pore woman, that thought it sufficient, with great feare and reuerence to touch but the hemme of his garmét. He that by *Peters* shadowe and *Paules* clothes healed the sicke and cured the lame, must now also needs accepte all deuotion donne towarde him and his sayntes for his sake: he can not chose, because he is alwayes lyke him selfe: *Fidelis est, seipsum negare non potest.* You also that delight to haue *Agnus-Dei*, *Medalias*, *Graynes* or the lyke honorable memo-

The laudable deuotion of Catholikes towards lesser thinges then relikes

memories of heauenly thinges and inflamers of deuotion, such I say as the holy hande of Christs high Vicar hath blessed for that intent, geue God harty thankes for your religious mynde, if you feele in deede that it proceede of deuotion. It is not geuen to euerye man although he would, to haue toward small thinges no small deuotion. Smal things in comparison, otherwyse not small that haue greate commodities. The learned Fathers and holye men of auncient tyme, *Austen*, *Paulinus*, *Leo*, *Gregory*, here also haue geuen you example: who although by their excellent knowledge of scriptures they vnderstoode all diuine misteries and thereby were inflamed to loue Christ exceedingly, yet they gladly vsed to practyse their deuotion by these lesser meanes also, sending one to the other *panes benedictos*, *imagunculas*, *particulas terræ sanctæ*, *particulam Dominicæ Crucis cum eulogiis*, halowed bread, litle images of Christ, our Ladye, and the Apostles: some

Litle halowed tokens sent from Byshoppes as appereth in their epistles.

Leo. ep. 72.

ſome portion of the holy lande, and as *Leo* ſpeaketh a litle peece of our Lords Croſſe with bleſſings adioyned. *S. Gregory* in an epiſtle to *Edelbertus* Kinge of our country hath theſe wordes. *Parua autem xenia tranſmiſi, quæ vobis non erunt parua, cum a vobis ex beati Petri Apoſtoli benedictione fuerint ſuſcepta.* I haue ſent you certen ſmall tokens, which ſhall not be of ſmall valew to you, when you haue receaued them as hauing the bleſſing of *S. Peter* the Apoſtle. Wherby he meaneth that the gratious bleſſing of *Peter* the firſte Biſhop of *Rome* remayneth ſtill in al his Succeſſours to bleſſe and ſanctifie ſacred tokens: So that the Biſhop of *Rome* his bleſſing is the very bleſſing of *S. Peter* him ſelfe, euen as in other caſes alſo the whole Councell of *Chalcedon* proteſted: *Petrus per Leonem locutus eſt*: Peter him ſelfe hath ſpoken by the mouth of Leo. It is a very common phraſe or ſpeach in *S. Gregory* that he ſendeth *S. Peters* bleſſinge when he ſendeth litle golden keyes or croſſes

Li. 8 Ep. 60.

that

that had touched his bodye, to noble men, to Princes, to the Emperesse, to Bishops in all countries, wherin sometyme to make the gifte more pretious he put a litle of the holy Crosse, of *S. Peters* cheyne, of *S. Iohn Baptists* heare, of *S. Laurence* gridyron: which the forsayed partyes did weare aboute their neckes for most holy and sacred iewels, full of spirituall grace and heauenly blessinge.

Li. 2. ep. 72. 86. li. 3. ep. 30. li. 5. ep. 6. li. 7. epist. 126. ind. 2.

Men of comon sense and colder feeling in religiō (if they be catholiks) are moued with the reuerence of sacraments, sacrifise, and great solemnities, but the more feruent a man is and as it were the more famylier With Christ, the soner he espyeth him if he doe see but his shadow, and sayth with *S. Iohn*, *Dominus est*, it is our Lord: which other thincke to be *phantasma*, an imaginatiō onely and darke appearance of some trysling thing. *S, Anthony*, a man of so deepe contemplation that he desyred no other booke to know the infinite

wis-

wysdome and mercie of God, but onely the sighte of his goodly creatures, sawe so farre in the very cote of *Paule* the Eremite aboue-named, which that good man himselfe had made of palme leaues, that he kepte it for a Relike of that saint, and ware it onely vpon high feasts in honor of the day. *S. Hierome* also in the ende of *Paules* lyfe which he writeth, is wonderfully moued to conclude with these wordes. I humbly request euery one that readeth this story to remember *Hierome* the sinner, who if he mighte haue his wishe of God, would much more desire *Paules* cote with all his good merits, then Princes purple with their painfull punishmēts. And because we talke of holye mens garmēts, *Theodosius* the yonger a Prince of noble vertues and verye religious was wont to weare the sacke cloth of a certen holy Bishop that died at Constātinople *quantūuis sordidatū* although it were not very cleane, *persuasus se aliquid ex mortui sanctimonia inde percepturum.*

Hiero. in vita Pauli.

Socrat. lib. 7. ca. 22.

rum. Beinge fullye perſwaded that he ſhould receaue thereof ſomewhat of the dead mans holines. But to returne backe a litle to ſuch men as Chriſtendome eſteemeth for renowmed Saints: Bleſſed *Hillarion* going in Pilgrimage to S. *Anthonies* eremitage, reioyſed in his ſpirit at euery litle memory of that holy man, when it was tould him, here he was wonte to ſing, here to pray, in this place he did worke, and there he reſted him ſelfe, theſe vynes and litle ſtocks were of his planting, that alley he made with his owne handes, this poole coſt him much labour & paynes to water the garden, this mattocke he had manye yeares to digge and delue withall. If this good man be therefore thought a ſuperſtitious foole, becauſe he was a monke forſoth almoſt twelue hundred yeres agoe, and a myracle of that age. *Chryſoſtome* an Archbiſhop and honorable in the world, was no foole vndoubtedly, howe ſoeuer he maye ſeeme ſuperſtitious becauſe he is a Catholicke

Hiero. in vita Hilarionis.

tholicke: He expresseth the very lyke affection to the least monumentes of the Apostles that you can deuyse. *Vtinam* (sayth he) *non defuissent &c. I vvould there had bene some one that could haue geuen vs the vvhole story of the Apostles, not onely vvhat they vvrote, but vvhat and vvhen they did eate, vvhere they sate, vvhither they vvent, and so furth. For if vve see but the places onely vvhere they sate, thither vve direct our mynd oftentymes, and beginne to awake, and feele our selues better disposed.* And that you may knowe he was alwayes the same man, tender harted toward all sacred monuments were they neuer so litle, he wryteth of him selfe that hauing a picture in wax, wherein the Angell destroyed so many thousand Assyrians in one night, as in the booke of Kinges is mentioned, he was wonderfully delighted to behold the mighty power of God in that small image of sory wax. All the which examples doe declare this one point what grace they had and how vertuous men they were that

Præfat. in ep. Pauli ad philem. onem.

Set. qd vtriusque testamenti sit vnus legislator.

that of ſmall thinges could reape great deuotion, deuotion I ſay toward God and his ſayntes, not as prophane heretiks that more gladly looke vpon *Tullies* face becauſe he was eloquente, or *Caluins* rounde cappe becauſe he was a miniſter, or ſome noble mans armes, that is Patrone of their biſhopricke. No no, but the ſweete picture of ſome heauenly thinge, the bleſſing of a vertuous hand or of Gods anoynted, the vew of holy place, and touch of ſacred Relike, theſe worke wonderfully the prayſe of God in the hartes of ſad and ſobber Chriſtians. S. *Auſten* noteth verye diligently in him that prayed inſtantly at S. *Steuens* memory for his father in law that was a Panyme and lay very ſicke, how he tooke away with him of the flowers that were vpon the Altar, ſuch as came firſt to hand, which in the nighte he putte vnder the ſicke mans head, and before day he cryeth out in all haſte to ſende for the Biſhop, and ſo was baptyſed and not long after made

Prophane affection toward ſeculer monumentes.

ꝛꝛ.ciuit.8.

made a godly end. Of another he wryteth that had the palsye, who requested to be brought to a new chappel that was built a litle before by S. *Austens* cōsent ouer a portion of that holy land wher Christ rose agayne, for the more reuerent reseruing therof, thyther he was brought and imediatly recouered. Agayne, I know (saith he) a mayd of *Hippo* this cittie, who anoynting her selfe with oyle embrewed with the teares of a preist that prayed for her, was deliuered from an euill spirite. S. *Hierome* wryteth of the aboue-named *Hilarion* that Bishoppes, preists, iudges, men of great calling, graue and welthy matrones, besides the common people out of country and towne, tanne to him in heapes onely to take halowed bread and oyle at his handes: which had the vertue to preserue from death, namely the doughter of one *Constance* and her husbande. All these thinges being practised by men of such vertue and reported to vs by doctours of so

Halowed bread and oyle.

Agayns scoffing heretikes.

great authoritie, skoffyng heretickes wil iest at: and no maruel. The prophecie of *Iude* the Apostle can not be false. *In nouissimo tempore venient illusores, secundum desideria sua ambulantes in impietatibus.* In the later tyme ther shall come mockers, walkyng at their pleasure in all vngodlines. Such were the yong laddes, *irrisores* as, S. *Austen* calleth them that laughed the poore olde man *Florẽtius* to skorne for prayeng at the Reliks of the twẽty martyrs, that he might by some meanes haue wherewith to cloth him, which he obtened as there is told very myraculosly. Such were they that iested at *Macarius* the Byshoppe of *Hierusalem*, when they saw him put two of the crosses to the sycke woman and that she Was nothing the better, and thought it a verie foolyshe mockery: who were controwled by and by with the third crosse, that healed her, bycause it was the same crosse that our Sauiour suffered on, as appered by the myracle. *Mauritius* the Emperour al-

22 ciuit.8.

Sozom.li.2. cap.1.

th owgh

though he was ſometime in theſe caſes very incredulous, yet ſuch a ſkoffer he was not: who thought at the firſt that the myracles done at *Euphonia* the Martyrs ſhryne were deluſions wroughte by men, but he tryed the contrary by ſuch vnfallible meanes that euer after he honored them exceedingly. But *Vigilantius* was an ould captayne of ſuch ſcoffing mates, who called the Catholiks, aſhmongers: Reliks, foliſh duſte wrapped in a clowte: wax candles burning before them, vyle taper lighte. Such were *Eunomius* and *Porphyrius* that ſayed the diuels made as though they had bene tormented greeuouſlye by martyrs Relikes, whereas they felte no ſuch thing. Such were they that laughed at Chriſt himſelfe: *Irridebant eum* (ſayeth the Euangeliſt) when he ſayed of *Iairus* doughter, *Puella non eſt mortua, ſed dormit.* The mayed ie not dead but ſleepeth. And vndoubtedly theſe ieſters of our tyme, if very ſhame of the world rather then feare of hell did not

Niceph. li. 18. ca. 38.

Hiero.

Marc. 5.

Act.5.
Iac.5.
Io.9
Tob. 9.
Dan. 14
Iud.15.
4.Reg. 2

ſtay them, would laugh merely at *Peters* ſhadow, *Iames* oyle, *Chriſts* ſpittle, *Raphaels* fiſhe, *Daniels* dragon, *Samſons* iaw-bone, and *Elias* cloke. Doeſt thou wonder why I will ſay ſo, and tell me that I ought not to iudge? Becauſe it is euidente they can neither abyde ceremonies, nor beleeue myracle, it is their profeſſion. For example, *Peter Martyr* in the diſputations at *Oxford* being vrged in the queſtion of the bleſſed Sacrament with this axample, that Chriſt entred into the place where his diſciples were, the dores being ſhutte, ſayed that he firſt opened the dore forſoth, and ſo entred: A wonderfull myracle that Chriſt did goe in when the dore ſtood open. As well he might ſay that he could not haue ryſen agayne vnleſſe the Angell had firſte remoued the ſtone from the ſepulcher, nor be borne of his mother without breache of her virginitie, which infidelitie *S. Auſten* obiecteth to the Paynims as I haue before mentioned. But eſpecial-

Peter martirs iudgmét of Chriſtes miracle entring when the doores was ſhutt.

ly

ly in the facte of *Eliseus*, when he caste a pyce of wood into the water to make the yron swimme that before did sinke appeareth what they would do if they durst: which when a witty catholicke to confound a scoffing hereticke propounded to him barely without circumstance of *Eliseus* or of scripture, as though some monke had wryten it, asking his iudgment, if it were not like to the foolish fables of Papists concerning miracles at martyrs tombes: This good felow by his wisdome made gay sport with it, till he vnderstood it was playne scripture, & thē in what plight he was you may easely ghesse, in his owne play to be so flatly foyled. So litle they vnderstand the wisdome and power of God, who of purpose hath chosen by small and folish thinges (as they may seeme) to confound and controwle the hawty witts of worldly resoners.

4.Reg.6.

A skoffing heretike finely confuted.

Myracles as truly wrought by relikes, as sometyme by the Apostles.

If they will tell me that whatsoeuer scripture reporteth, the authority

Act.5. Iac.5. Io.9 Tob. 9. Dan.14 Iud.15. 4.Reg. 2

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therof forceth them to beleeue it, although reson reclayme: but for all other testimonies, it is at their pleasure to beleeue them or not: *S. Austen* answereth, that for the truth of thinges: *Etiam nunc fiunt miracula in eius nomine, siue per sacramenta eius, siue per orationes vel memorias sanctorum.* Nowe also at this present myracles are wroughte in his name what by his sacacraments, what by the prayers or memories of sayntes. But the difference is: *Non eadem claritate illustrantur, vt quanta illa gloria diffamentur.* They are not so famously knowen nor bruted abrode so gloriously as the other: the reason whereof is there also to be seene moste reasonable. If they had rather cauill thus, that *signa sunt infidelibus*, the myracles that Christ and his Apostles did, were for vnbeleeuers to bring them to the fayth: now since all the world beleeueth, they are to no purpose, & therfore they thinke there is no such thing. Firste *S. Hierome* shall answere them & *Vigilantius* all at once, that

22. ciui. 8.

Aduers. vigilantium.

that the question is not betweene vs, for whom they are wrought, but by what power, and therefore *tell me not* (sayeth he) *that vvonders are for such as vvill not beleeue, but answere me how in dust and ashes there is such a forcible presence of vvonderfull operations.* Secondly I add moreouer, that because there are alwayes in the worlde infidels or vnbeleeuing heretiks, myracles are alwayes to good purpose agaynst both sorts, to maintayne true fayth in the hartes of Catholicke Christians, *eodem Deo* (as S. *Austen* sayeth) *nunc faciente per quos vult & quemadmodum vult, qui & illa quæ legimus fecit.* The selfe same God working now by whom he will and as he will, that wrought those former which we reade of in scriptures. 22. ciuit. 8.

Of abuses.

If they will tell me sadly and roūdly that their be many abuses herein, delusions esteemed for myracles, false reliks, much superstition. First it is great rashnes to thinke so without euident causes as in the notable exam-

ple of *Mauritius* the Emperour before is declared. Agayne, the lyke abuses haue bene in all ages euen of the Primitiue Church, without any preiudice to the Catholike customes, but to the better tryall of constante Christians, which will not stumble at euery straw, and refuse the corne because of the chaffe: *Paucorum culpa* (sayeth S. Hierome) *non præiudicat religioni.* The faulte of a few is no preiudice agaynst religion. *Iudas treason did not destroy the Apostles fayth.* And agayne: *In omni conditione & gradu optimis mixta sunt pessima.* In all stats and degrees the worst things are mingled with the best: which consideration of former tymes (which by all reason shoulde be moste pure the neerer to Christ) and that our Sauiour sayed: *Necesse est vt veniant scandala.* It is necessary that offences do come, seemeth to me a verye goodly instruction for weakelings that quickly condemne a good thing, when they see it abused, of one superstitious woman iudge all Idolatours

Adue. vigil.

Ep. ad Rusticũ monacum.

dolatours, for one false relike thinke none true, for one fayned myracle will geue credit to none. Where of the learned and holy Martyr of our country *S. Thomas Moore* hath moste wysely and pithely (as his maner is) disputed in his english volumes, sufficient to satisfie any reasonable and graue witte. *S. Austen* wryteth of certen idle monkes or rather false monkes in that weede, that went gadding abrode out of their cloyster shewing martyrs reliks (*si tamen martyrum*, if happely they were so in deede) for to gayne by it or to seeme the more holy: And yet I trow no man will say that he condemneth monkes or reliks, that shall reade the selfe same booke *de opere monachorum*, how monks ought to be occupied, and my formet æstimonyes out of him for myracles. *S. Hierome* telleth of some superstitious womē that caried crosses about them: whereupon some hastie hereticke will take me short, and by & by conclude, ergo *S. Hierome* doth mislyke of wearing

S. Gregorie in this case put trew Relikes in Place of the false, maintey-ning the catholike vse redressing the abuse, in his answer to the téth interrogatorie of S. Austé our Apostle.

De, op, mona. ca. 28.

ringe Crosses: Let him staye his wisdome, for he addeth also, *& parua euangelia*, and she caried also the Ghospell in a litle volume: did that also mislyke *S. Hierome* trow you? No soothly, neither the one nor the other well vsed, and as well the one as the other abused, if they beare them to seeme the more holy, as the Pharisees did their ten commaundementes in the brode hemme of their garments, and therfore are checked of our Sauiour. It would requyre a iuste volume to reckon the enormities crepte in among religious rytes and customes, in all ages since the ascensiō of Christ, and as the number of Christians multiplyed, so (as it happeneth in a multitude) the more abuses: whereof the aunciente Fathers make often mention and lament it. As when *S. Hierome* sayeth: *Vidimus nuper & planximus*: we hane seene of late and it greeued vs not a litle. And agyne, *piget dicere*: I am loth to tell how many virgins dayly fall from their porpose and pro-

Hiero. Celantiæ matronæ.

Ad Rust. mona.

Ad Eustochium.

profession: And agayne, *prorumpunt lacrimæ antequam verba*. O villanie, I can more easelye weepe in this case then speake. Of all the which things, as also the vnprofitable ceremonyes and superfluous deuotion, which are the priuate fansies of vnskilfull persons, not the publicke ordinances and decrees of the Church, the first Councel of *Nice* and after it *S. Austen* geueth this generall rule, which at all tyme taketh place and is our warrantyse: what so euer is agayn̄st fayth or good lyse that the Church of God *nec approbat, nec tacet, nec facit*: doth neither allow, nor dissemble, nor put in practyse. And this much mighte well be answered if happely there be any sinfull abuses at this day. First that we can not be happyer thē the Primatiue Church, which in all points had the like, as I wil shew if it be needefull. Secondly all good Catholicks that see any such faultes, much more lamente them then the hereticke doth blame them, the more it

Ad Saulum Diaconum.

Ep. 119.

gree-

greeueth them that by such offences the truth is ill spoken of among our enimies, and suspected of them that are indifferent to both. Thirdly, the words of our Sauiour must needs be fulfilled, *Necesse est vt veniant scandala.* Offences must necessarely come, there is no remedy, such is the sinfull frayletie of mans nature. But *Pax multa diligentibus eum, & non est illis scandalum:* They are at greate peace which loue him, and nothing can offende them or make them to fall from the truth. Loue Christ and his Catholicke Church as thou shouldest doe, and no abuse be it neuer so greate shall be able to moue thee one iote from the pure profession of all laudable customes.

psal. 118.

Howbeit to say truly, I thinke heresie hath partly so extinguished and partly so cooled the feruent deuotion of ryght good earnest Catholicks, that if there be any religious zeale lefte in some few more then in others (wh ch therefore seemeth superstition because it

Of superstition falsly so called.

it is rare and singuler) the same is so farre from heynous crime or greeuous fault, that I may compare it rather with their deuotion which in *S. Hieroms* time lyghted tapers at the Ghospell tyme, and burned wax candels before Martyrs tombes, of whom he geueth sentence that ech one had rewarde according as they were deuoutly disposed: or with their persuasion that at the same tyme also were wont to shew Pilgrims comming to *Hierusalē*, the pauement of the Church as yet imbrewed with *Zacharias* bloud as it was thought, and therefore visited not without reuerence: which their godly affection (albeit they were possibly deceaued) *S. Hierome* did not mislyke, toward that glorious Martyr, whose death was so pretious in Gods sight, that it was one cause of the Iewes extreme desolation, as our Sauiour himselfe witnesseth. So lykewyse it maye fortune that in some Churches or Chappels there is proposed some false relike, and so honored

Adue. vigil.

Com. in matth.

Of doubtful relikes.

nored as the relike of that saynt whose it is not: which thinge if it were done rashly vpon light credit, and if it might easely be discerned, were a faulte in no wyse to be suffered: but because it hath from tyme to tyme bene esteemed so, nothing knowen to the contrary, not disalowed of the Bishop (whose diligence in examining such thinges is to be wished, and in *Fisher* Bishoppe and Martyr of *Rochester* is greatly commended) and especially because the honor resteth not in the Relike, but is wholy referred to that saynt whose Relike it is esteemed: For these causes I say their is no more feare of superstition or Idolatry in this case, then if *Bartimeus* the blinde man (in the Ghospell) had sayed to anye other man in steede of Christ, *Misertre mei fili Dauid*, Sonne of Dauid haue mercye vppon me: as he might quickly haue done being blind, if they had mocked him and shewed an other for Christ. Or if a Catholicke should adore that hoste which a preist

Marc. 10.

at

at the tyme of eleuation lifteth vp not consecrated, or worshippe one of the theeues crosses for the Crosse of our redemption, if one sodenly were changed for the other: In all these cases and the lyke, ignorance doth excuse, being neither rashe nor wilfull: and sincere meaning hath reward before him that knoweth the harte of the worshipper, that he honoreth vndoutedly the pricipall it selfe in heauen, howsoeuer he be deceaued agaynst his will in mistaking some earthly monumente or remembrance therof. For example, thou meanest to honour the Kings Lieutenant as if he were the King him selfe: among a number thou doest not know him: it is tould thee sadly that it is he that weareth the gay cote, perhaps he is of his meanest gentlemen, yet no doubt thou hast done thy dutifull obeisance to thy Lorde and Prince, howsoeuer thou be deceaued in this person or that, which is sayed to represent him. How be it in sacred thinges

more

more heede is to be taken and greater
Psal.89. discretion to be vsed. *Honor Regis iudicium diligit*: In honoring the Kinge of Kings and his seruants there is much iudgement required. We are commaũ-
Psal.46. ded to sing to our Lord, but *sapienter*,
150. wysely: and in an other psalme, *in cimbalis bene sonantibus*, vpon well sounding cymbals: They sound well when euery string is in tune without discorde, neither to high nor to lowe, but in a golden meane, which all good Catho-
Tit.2. licks in all poyntes of religion most hartely wish and pray for, *vt is qui ex aduerso est, vereatur, nihil habens malum dicere de nobis*: That the aduersary may be afrayed to open his mouth agaynst vs, when he is able to say no euill of vs.

Thus I haue breifly touched certen poynts concerning Relikes and pilgrimage: the name, the cause & the groũd, the fruite, the myracles, the vse and abuse, which may be an *interim* to thee Christian Reder agaynst the odious termes of Idolatrye and superstition,

deuysed

deuysed by heretikes as buggishe baubles to feare babyes. A full discourse of this matter I reserue as not necessarie, if after these fewe the aduersarie be quyet: if not, then I meane God willing to opē the whole packe. And to shew such a glorious sight of vniuersall practise and infallible testimonies, so cleare as none dayes that the best of our aduersaries shal be no more able to looke against it although he take *Caluins* spectacles, the owle or the bastard-egle agaynst the sunne beames: not because I can doe much or any thing at all of my self, the meanest student of catholike diuines, but because it is very much to haue learned of them that can doe exceading much if they were in place, how much the catholike Church is able to aledge as for al the rest, so for this article also. That church, wherof the psalme sayth: *Gyorioſa dicta ſunt de te ciuitas dei.* Glorious things are reported of thee O citty of God: agaynst that synagoge, of the Psalm. 86.

 which

Psalm. 136. which is sayd: *Filia Babilonis misera*, the daghter of Babylon is a wreched one. *Blessed is he that taketh her vngratious chil, dren* (al heretikes and scismatikes) *and squiseth them aganst the Rock*. which is the present fayth of the *Church of Rome*, by that commission which Christ gaue to *Peter*, whom he made a rocke and foundatiō, vpō whom he built his Church, to whom he promised it should not

Mat. 16. fayle, and hath performed his promise vntill this day. To whom for his excellent gifte and our assured safetye, as many as stande vpon this Rocke, be all honour and glory for euer.

Amen.

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A LETTER SENTE BY M. LICENTIATE MARTIN TO A MARIED priest his frende.

GENTLE M. N. beinge alwaies myndful of your curtesie toward me, I haue often thought howe I might beste requite it; and because I neither haue temporal abilitie, nor you (God be thanked) haue neede therof, I haue purposed many times to communicat with you some spirituall benifite that mighte be to the health of your soule. And hauinge differred hitherto, this I truste is that good houre which God hath appointed me to tel you, and you patiently and willinglye to heare that, which, if you wel consider, is the most necessarie thing for you of all other, if you be such a one (as I hope you are) that looke to be saued.

To be shorte and to come to the pointe: you haue bene a priest manye yeres, your selfe for many yeres together neuer imagined that you mighte mar-

marrie, no more then any other priest made in the like sorte as you were. Afterwarde the libertie of the time and the sensualitie of the flesshe and onlye worldly considerations pricking you forward, and no good or godly reason (as your owne conscicce can tel you) your fancie fel vpon a woman, and to accomplishe your desire, you remember how gladly you woulde haue had some authoritie of scripture or doctor to haue soothed you in your fleshlye purpose; and when it was tolde you that there was nothing for it, but all against it, you thought or rather you sayed so (for you could not thinke it) that you neuer vowed, and so you began to flatter your selfe: and when that also was shewed vnto you and proued cleane contrarie, because all that present them selues to a catholike bishop for orders of subdeacon and so forth, by their verie presentation and taking of the orders (although no more were saied) do make their vow before God,

be-

because the Church alwaies presupposeth that, and admitteth none but with vow, this I say standing so, you wente farder, and hoped the Counsell of Trēt would release the vow, or that by your frendes you at the least might obteine a dispensation: whereby you declared that your selfe thought it not lawfull without dispensation, and howe you could once thinke of a dispensation, I doe maruell much, wheras there is no example thereof in any priuate mans case, such as yours is.

But when all these means failed, yet the deuil blew the coles of concupiscence still, spite of the Church, of your vow, of holy and chast priesthod, to match your selfe with a woman, not in matrimonie (for you wot wel it can be none) but in damnable sacrilege worse then any adulterie, as S. Austen telleth you, if it woulde please you to reade it, saing of such as haue vowed, *Talibus non solum nubere, sed velle nubere damnabile est. To such it is damnable, not only*

De bono vid. ca. 9. tom. 4.

ly to mary, but to haue the vvil to mary. And this he ſaith vpon S. Pauls authoritie, who writinge of widowes that had vowed and would afterwarde marrie, ſaith: *Cum luxuriatæ fuerint in Chriſto, nubere volunt: habentes damnationem, quia primam fidem irritam fecerunt. For vvhen they ſhall be vvanton in Chriſt, they vvill marie: hauing damnation, becauſe they haue made voyde their firſt fayth.* They are damned, becauſe they haue broken their firſte promis, and they brake their firſt promis, becauſe they would marie: ſo that their firſte promis was as yours alſo was, not to marrie.

1. Tim. 5

And therefore S. Auſten ſaith boldly in an other place, that ſuch mariages are not onely adulteryes, but worſe then any adulterie. And beleeue me M. N. as your verie frend that doe rather tender your ſoule toward Chriſt thē feede your carnal humour toward the world, beleeue me I ſay, that if *S. Ambroſe, S. Auſten, S. Chriſoſtome, S. Baſill, S. Gregorie Nazianzene, S. Ierom, S. Gregory the*

Eodem l. ca. M.

the great, S. Bernard, or any other auncient and learned Doctor were aliue to tel you, they would plainly ſay as now their bookes doe ſay, that your ſtate is damnable. And what if you did but aſke your olde maiſter and Lorde the laſt true biſhopp of Lichefilde, would you not beleeue him, and ſo manie other learned and vertuous prelates of theſe our dayes? Shall fleſhe and bloud ouerrule you to doe againſt your conſcience, and to your exceeding ſhame before all your frends and al the good chriſtians of the world? Shal not time at the leaſt reclaime you, & make you conſider of your daungerous ſtate? At the firſte perhaps phantaſie and pleaſure mighte ouercome you, but hath not time and experience taught you to be wearie thereof? Wil you ſel heauen for the companie of a woman, or gaine eternall paines for ſo ſhort a pleaſure? becauſe you are fallen, will you neuer riſe againe? or wil you deferre til God ſodenlie take you away in the middes

of

of your filthy ſinnes? or do you thinke that both ſtand well together, God his fauour, and abhominable lecherie?

O M.N. you ſhould rather be ther where thoſe handes ſhould handle the bleſſed body of Chriſt, for which they were anointed and cõſecrated: where thoſe lippes ſhould ſay ordinarie *Mattins*, *Maſſe*, and *Euenſong*, as you are boũd alſo by precepte, then to employ your whole bodie vpon the dailie doing of ſuch thinges, which good preeſts dare not thinke once vpõ (but againſt their wil) for feare of ſinne. Or if you can not be in place to doe as you ſhoulde, yet you may alwaies be in place to refraine from that which you ſhoulde not doe.

Good M. N. conſider at length the caſe deepely as it deſerueth. As it is odious before God and man that you haue thus fallen, ſo it ſhal be alwaies honorable for you to riſe againe: we haue knowen maried prieſtes, afterwarde holie men, and by their repentance

tance no lesse esteemed then if it had neuer bene. The Church of God (as also God him selfe) is alwaies glad of a penitent sinner, and the Angels in heauen reioise therat: let it suffice you that you haue taken your pleasure all this time, and geue God thankes that he hath spared you and reserued you al this time to repentance, wheras you might haue died in your sinnes and so haue bene damned euerlastingly: despise not his calling of you vnto him selfe and to his CATHOLIKE CHVRCH. You haue where-withall to lyue although you did forsake all. And so you muste, and make away with all at once, to folow him that being God of goddes and Lorde of lords came into this world and went out of this world in all pouertie and miserie, for your sake, and for my sake, and for euerye sinners sake, to redeeme vs vnto him selfe. Be not tyed any longer to woman, or benifice, or bishop, or this or that. Play the man once in your time

for

for God his ſake, who haue bene ſtout and ſtroung to abide the verie cutting of your body for your owne healthes ſake.

O it is an honour to be compted a good mau of good men, rather then rich of the rich, and happie of the vnhappie: and a litle miſerie, or wante, or diſgrace in the world & before worldlings, is in deede the greateſt glorie & renowne before God and good men that can be wiſhed. God be thanked for it, for it is his grace and not our deſert. But I thinke I may ſaye of vs all which are here no ſmal number, if vve ſhould die in baniſhment, if vve vvere driuen to begge among ſtrangers, if any miſerie ſhould befall vs, yet if vve continevve catholike and in the feare of God, al is our ioy, our crovvne, our triumphe. But to ſay trulie, vve haue all ſufficientlve, and my ſelfe vvas neuer in ſo good ſtate in Ingland, as here I am in all reſpectes. And yet vve in compariſon of that vvhich you might

prou-

prouide, are of meane ſtate: you might be as greate a man beyonde the ſeas as you are there, and be ſo vvell accepted of the beſt as you vvould deſire, and it vvould be a ſingular ioye to all your frendes, and a greate honour to your ſelfe, beſids the ioy and peace of your conſcience, vvhich novv either doeth much tormẽt you, or you are ſo much the vvorſe if you haue no feeling therof.

You ſee vvhat might be ſaid if a man vvere diſpoſed to ſet your ſelfe before your ovvne eies as in a glaſſe: but I hope you are vviſe ynough to gather much of this litle: & I vvould to God I had novv as good oportunitye to talke vvith you face to face as I haue had heretofore: I doubte not, by the grace of God, but I ſhould reclayme you: for I perſvvade my ſelfe that you vvould doe vvell, but the vworld and the fleſh ouercometh you: and yet (alas) fleſh and bloud ſhall not poſſeſſe the kingdome of heauen. Thinke then

of

of the losse of heauen, nay thincke on the paines of hell, vvhich shal beginne perhaps to morovv, perhaps one yere hence, and shal continevv for euer, for euer, for euer, (this is a long day,) and in more terrible torment then can be imagined in this life. And yet the verie goodnes and loue and benifites of God & of our Sauiour Christ, should make vs to doe vvel and to please him, more then the feare of hel paines. Slaues and seruauntes vvill not vvorke vvithout stripes: but children ought to doe vvell of verie loue and conscience.

Your vnlavvfull vvoman (M. N.) is but one thing (albeit a great and horrible thing) but your liuing in *schisme*, out of the *Catholike Church*, in all communicating vvith heretikes, these are also of great importance. If your good L. and master had also kept his bishopricke and folovved the vvorld, his example perhaps might haue diminished your fault. Novv vvhat excuse haue

you

you, after the vertuous example of ſuch a prelate, of ſo many like vnto him either dead in priſon, or yet priſoners, or beyonde the ſeas, in loſſe of goods and countrie and frends; of ſo manie yong men and children vvhich contemne all the vvorld and vvorldie frends to folovv CHRIST and the CATHOLIKE CHVRCH, and ſhal condemne ſuch as you are that ought to be lanterns and lights to them? What excuſe (I ſay) haue you in this caſe, eſpecially hauing ſo manie examples of your neere frends and acquaintãce, vvhom you may remẽber, namely that graue and learned prieſt, vvhich committed that vvoman and her children to you as to a ſpirituall patrone & not a fleſhful father, vvho if he vvere aliue, how vvould you looke him in the face? An other example you haue your felovve chaplen ſometime, novv many yeres a moſte bleſſed priſoner. Whoſe happie ſtate and your ovvne miſerye if you conſider vvell, you may iuſtlye feare

that

that ſaying in the Ghoſpell: *Two in the filde, two in a bed, two at the mill, the one taken & the other forſaken*: You may feare it I ſay, and thereby take occaſion to reclayme your ſelfe before that terrible day of ſeperating the euil from the good, the reprobate from the electe & choſen: When to the electe it ſhall be ſaied, come ye bleſſed, you haue done this aud this for me: And to the reſte, Goe ye curſed, you haue done nether this nor that.

And here I pray you thinke vvell vpon it and examine your ſelfe vvhat you haue done for Chriſt and for his Church in this time when Catholike men are proued as golde by the fire. You haue broken your vow, taken a woman, liued in pleaſure of the fleſhe, kept all liuings and perhaps increaſed them, ſaid or cauſed to be ſaid hereticall ſeruice, interteined blaſphemous and lying preachers, flattered and deſired the fauour of your falſe biſhopp, you haue generallie loued the worlde

in

in al respects more then God, and that against your conscience which muste needes condemne you. And are these (trow ye) the meanes to come to heauen? No, no. *Per multas tribulationes oportet intrare in regnum cœlorum. By many tribulations vve must enter into the kingdome of God.* And, *Qui me negauerit coram hominibus, negabo & ego eum coram patre meo. But he that shall deny me before men, I also vvill deny him before my father vvhich is in heauen.* For Gods loue (M.N.) thinke vpon it betimes, and dispatche at once, and beare with my boldnes and plainnes, which is necessary for your soules health, as your selfe will confesse if it may please God to send you his grace and his spirit abundantlie to make you a new man.

Act. 14.

Mat. 10.

Then shall I loue you and honour you more then euer I did, and all good men with me, who do not maruel that you or anie man should fall, whereas we are all sinners and haue all fallen one way or an other: but if after admo-

nition

nition you will not rise agayne, that wil make vs to maruel, & to pitie your case as altogether desperate, which God forbid, whoe conuerte you and saue you and blesse you both soule & bodye, euen as I wishe to mine owne selfe: For a farewel, remember the later ende of man, the accompte to be made, the consequent thereof, hel or heauen, and before all other respectes doe well for his sake that made you, redeemed you, sanctified you, and hath hitherto preserued and enriched you, and will hereafter in heauen fully rewarde you, if you wil come euen now at the ninth and eleuenth howre. Our Lord keepe you. Paris. 15. Fe. 1580

Your louing frend vndoubtedly
G. M.

TO MY LOVINGE AND BESTBELOVEDSISTERS.

DEERE Sisters, my care, my loue, & of al worldly things (next to my good mother) my greatest comforte and ioye. Vnlesse you did thinke, that I doe most hartely loue you, you coulde not alwaies heretofore haue declared your exceeding loue so plentifully towards me, for the which almightie God rewarde you. This my loue because it is not a naturall affection onely, but sincere and true charitie, forceth me to wish vnto you, my louing Sisters, not onelie manie worldlie commodities, which (God be thanked) you lacke not: but much more, all spirituall treasure and heauenlie riches, wherof you can not haue great store, because you dwell not where it groweth.

I know good Sisters, that you meane well, and moste willing are you to doe that which might please God: but in good

good ſooth you are out of the way, and therefore the further you hold on, the further you are from your iornies end, the further from heauen. The wiſe man ſaith: *There is a vvay vvhich ſeemeth to a man right, but the end therof leadeth to diſtruction.* Beare with me if I write boldlie, and tell you the truth plainlie. I am your brother, I loue you (as nature bindeth me) not onely in worldly reſpect, but much more towardes God. Your ſoules are deare vnto me: my harte alwaies mourneth to thinke vpon your dangerous ſtate wherein you ſtand. O good Siſters, the paine of hell exceedeth all tormentes, and that fier ſhall burne for euer. Happye are they that keepe them ſelues by God his greate goodneſſe within the CATHOLIQVE CHVRCH, for out of it, *there is no hope of ſaluation*: And moſt happy are they that hauing bene out of this Church by the wicked perſwaſiōs of falſe preachers, whē it pleaſeth God to ſend them true teachers, will not remaine obſtinate,

Prouerb. 14.

but

but folow good exhortations and holsome doctrine, and so returne agayne as obedient children to Christ their father, and to the Chutch their mother, who are alwaies redy to receiue them: remembring that which a most auncient and learned Father writeth. *He can neuer accompt God to be his father, vvho vvil not haue the Churh to be his morher.* S. Auste vpo the 88. psal.

If you aske me what this Church is, that is called CATHOLIKE, and how you may know it, behold the true and certen markes thereof, and your selfe iudge whether you be within it or no. This Church is a congregation of all true christians which began in Christ & his disciples at Hierusalem, & from thence grewe and multiplied throughout the whole world, according as it is sayd in the psalme: *Their sounde* (speaking of the Apostles) *is gone out into the vvhole vvorlde, and their vvordes into the ends of the earth.* psal. 18. v. 5. So that the first marke of the true church is, that it must grow and multiply, be seene and appeere al- The firste mark of the Church is to be visible.

wayes

wayes as a light in the world: and therfore Christ calleth it *A Cittie builded vpon a hill, vvhich can not be hid.* And the blessed Martyr S. Ciprian sayth: The Churche beinge lightened with the brightnes of our Lorde, doth reache foorth her beames through-out the whole worlde. And S. Austen besides manye other places to this purpose, compareth Christ and his Church to that *stone vvhich vvas cutt out of a hill vvithout mens handes, and after grew to be a mightye mountayne, so that it filled the vvhole earthe.* For vndoubtedlye this stone whereof the Prophet speaketh is Christ, who was borne of a virgin without the helpe of man, and is now growne from a few Apostles and disciples to an infinite number of christian people in all countries, confessing one fayth and one beleefe: and this is the Catholicke Church, whereof your Creede telleth and teacheth you to say: *I beleeue the* CATHOLIKE CHVRCH.

Mat. 5.

Daniel. ca. 2.

Let vs see nowe whether this marke

marke doth agree to your brethren in England who call them selues Protestants, or to vs whom it pleaseth them to cal Papists. First they cal thé-selues in their bookes the Englishe church, that is to say, of that fayth which is professed in England: but we are of the CATHOLIKE CHVRCH, that is of such a fayth as is professed in *Fraunce*, in *Spaine*, in *Flanders*, *Brabant*, *Zelant* &c. In a great part of *Germanie*, in all *Italy*, and beyond, wheresoeuer there be christians, and is now preached to the *Indians*, that neuer heard of Christ before, and encreaseth wonderfullye. And within these fortie yeares, in *Englande*, *Scotland*, *Ireland*, *Denmarke*, and *Germanie*, there was no other faith openly professed but ours. And now also in all these countries, how many are there thinke you of secret catholickes that wish for the olde religion againe with all their hart, and folow the new onely for feare? Nay how many are there especially in *England* that doe yet open-

ly

ly professe the CATHOLIKE FAITH?

Aske good Sisters aske, and you shall learne that all the prisons not only of *London*, but of *England* are full of them, because they will not yeeld to these new proceedings, nor contaminate their soules with this newe seruice, and leaue the olde true and Catholicke fayth: besides a number of sundrye degrees, which are deade in prison: namely twentie three Bishops all depryued of their liuing these twẽtie three yeres, & now but two of them alyue: I omit *Doctors*, *Deanes*, *Archdeacons*, *Knights*, *Squires*, partlie in prison, partly departed the Realme and forsaking all, rather then they will forsake God; and his moste true and vndoubted religion. This is true (good Sisters) as knoweth God, you seldome heare of these things, and therfore you thinke either their is no other religion but that could seruice with-out all comfort and deuotion which you see in your parish church, or you thinke that

that must needes be the best, because you are not taught anie other: whereas you see (if you beleeue me) that all christendome almost is of an other religion. And therfore this is the CATHOLIKE CHVRCH, and yours is worthily called by your owne ministers, the church of England.

But this shall better appeere, if I geue you an oth r marke of the true & Catholicke Church, which is, that it must continew foreuer, and from the first beginninge, which was in Christ and his Apostles, neuer to fayle, but to appeere and be seene still as a cittye vpon a hill, or a light in the world. For Christ said: *I will be with you vnto the ende of the world*: And againe: *I will sende you an other Comforter, the spirite of truth who shall remaine with you for euer.* And vnto Peter: *Vpon this rocke will I build my Church, and the gates of hell shall not preuaile against it.* That is to say, the deuill and all his ministers, shall neuer so preuayle against this church, but that

The second marke is succession.

Mat. 28.

Mat. 16.

that it ſhall ſtill appeere and profeſſe one, and the ſame fayth. So that there ſhall be no time, wherin this fayth and this church is not.

Now marke (good Siſters) I pray you hartely, whether your Engliſhe church, and your Engliſhe religion hath bene alwayes in the worlde ſince Chriſt his time. I will ſpeake vnto you as before God, and as I ſhall anſweare before him at the later day, and therefore I requeſte you to marke well my wordes and to conſider of them. A whole thowſande and fiue hundred yeres after Chriſt, your Engliſh religion was not heard of in any parte of the world, but I tolde you before, that the true church muſt continewe for euer, & appeare alwaies, vnleſſe you thinke Chriſt is falſe of his promiſe. When began your religion then? Forſooth about fiftie yeres agone, by one *Marten Luther* in Germanie a frier: who aſwell for other vngodly reſpects, as alſo becauſe he would needes marie and

breake

breake his vow which he had made of chastitie, began to preach against the POPE, and against the CATHOLIQVE CHVRCH, and because he taught great libertie, as that Princes ought not to reuerence the POPE, that all Preestes might mary, that no man neede to fast, and such like: he found many disciples in Germanye, and hath vnto this day carnall and fleshly men that loue their owne pleasure, more then the will of God, and his holy church.

But will you know what manner of man this was? Forsooth being examined by learned men concerning his doctrine, he was so prest and so angred with the force of truth, that he sayd in a great rage: *This quarrell vvas neuer begon for Gods sake, neither for his sake shall it be ended.* Will you know further that he wrote against the POPE for malice and not for conscience? himselfe in his letter to *Argentmenses* sayeth: *I neither can deny, neither vvill I, that if Carolstadius or any other man could fiue yeares agone haue*

persvva-

perſvvaded me that in the Sacrament is nothing but bread and vvine, he might haue deſerued of me great thankes: for I labored in that matter very careful'y, knovving righte vvell that by that meanes, I might much haue hindred the Popes authoritie. Marke that this man would gladly haue foūd ſome-what agaynſt the BLESSED SACRAMENT, but a long time he could not, till at length the deuill had taught him to wryte agaynſt the Maſſe, as him ſelfe witneſſeth in his bookes, where he telleth what talke he and the deuill had together. Much more could I tell you of this man: but of this little you may iudge whether you may aduenture to build your faith vpō this man, who lyued within theſe fiftye yeares, and to forſake the auncient favth of all Chriſtendome continewed from Chriſt vntill this day: for it is moſte certen that from this man came your new religion into England, but not immediatly at the firſt when he began to preach, for Kinge *Henrye* the eight,

De miſſa angulari.

wrote

wrote a learned booke very earneſtly againſt him, which is common to be ſeene, but long after, partly when the King began to take diſpleaſure againſt the POPE, becauſe he might not be maried and vnmaried as he liſt: Partly and eſpecially, when King *Edvvard* being in the beginning of his raigne but a very child, was oueruled by wicked couſellers to maintayne ſuch a religion as might beſt agree to their carnall appetite. This was the beginning of your religion; the beginning I ſay, for as for King *Heury*, he wente nothing ſo farre as they are now come: but whereas for his pleaſure he had put awaye the Popes authority, and for his profit had plucked downe Abbaies, he let all other poyntes in manner remayne as before: and of this alſo repented before he died, as it is knowen, if not? wo be vnto him that euer he was borne: for there in the next world (good Siſters) Kings and Queenes come to their accompts, as well as you and we poore

The Queenes M. father wrote a learned booke agiuſt Luther for the pope. Afterward he forſooke him not vpon religion or conſcience but vpon diſpleaſure.

ſolkes.

folkes.

I could here tell you of many learned and vertuous men that were then put to death, because they would not yeeld to the King in his vnlawfull doings: knowing right well that it was all contrary to the lawe of God. Amongst whom were these two: The Bishop of *Rochester* the most vertuous and best learned of all the Clergie, as appeareth by his books. And *Sir Thomas Moore* Lorde Chauncelor of England a lay man, who for his vertue, wisdome, and learning passed all temporal men that euer were in that Realme, as appeareth by his learned workes written in the Englishe tongue, but now not suffered to be redd, because they teach the CATHOLIQVE FAYTH: Some man will tel you, that they were behedded for treason; but beleeue him not, vnlesse it be treason to obay God rather then Princes, surely other treason they committed none.

One Marke more I will shew you

to

to discerne the true Church, & that in few wordes, but so playne that your selfe will confesse it. To know the CATHOLIKE CHVRCH, this is a certayne and an vnfallible marke, if it be in vnitie and concorde? if it haue an agreement and consent of hartes and opinions: that is to saye, if it haue but one fayth and one religion. For of the true Church it is sayd: *The vvhole multitude of beleeuers had one hart and one mynd.* And S. Paule sayth: *One God, one fayth, one baptisme.* And againe: *God is not a God of dissention, but of peace and vnitye.* Looke now & consider the state of your Protestants in England onely, are they all of one religion? Haue you not among them, some *Lutherans*, some *Caluinists*, some *Puritanes*, all agreeing against the POPE, and ech disagreeing one from the other? Do not your *Lutherans* preach yea before the Queene, not with-out great thankes for their labour, that the body of Christ is really present in the Sacrament? And doe not your *Caluinists*

The thirde marke is vnitie.

Act. 4.

Ephe. 4.

1. Cor. 14.

nists preach cleane contrary, that there is onely breade and wine? And as for your *Puritanes* doe not they preach and wryte so farre contrary from the other two, that they are now forbidden to preach and cast into prison, and put from all liuings? Yea the communion booke it selfe doth it not nowe saye cleane contrary to that which it sayed in the later end of King *Henry* his time? Then you were expreslye commaunded to beleeue that vnder each kind of bread and wine are conteyned the body and bloud of Christ, now it is petty treason to say so? I speake not here of *Denmarke*, of *Geneua*, of other cities in Germanye, who are all Protestants, and all differing among them selues, and from you. I haue onely declared how great diuersitie and disagreeing their is amonge your Protestantes at home within one little Ilande: which is so euident, and so farre from good christianitie, that it may be vnto you a very certen and suer token, that the

true

true fayth can not be amonge them, which hitherto can not agree in one fayth, each condemning the others opinion.

Thus (derely beloued, and my very louinge Sisters) I haue geuen you certen generall Markes to learne the true Church: To wryte all were infinite, because all bookes are full of our religion, I trust hereafter to instructe you in euery pointe, as you would desire, and I pray God geue you grace, that you may desire it: All at once woulde be to tedious: In the meane time remēber these two things: *VVhen your religion began*, and *by vvhom*, and how it came at length into England. This is the yeare of Christ a thowsand fiue hundred, eyghty and three. *Luther* began to preache with-in these fiftye yeares: If he preached the truth, and all before him were deceaued, where was the Church of Christ in all the worlde for a thowsande and fiue hundred yeares before? and how is Christ

true

reue of his promis, that sayd: *I vvill remayne vvith you for euer, and the holy Ghost shall teach you all truth, and the gates of hell shall not preuaile against it*: But for our Church, that is to say the CATHOLIKE CHVRCH, we can shew how it is grown and continued from the Apostles vntill this day, and neuer fayled: We can reccon you from time to time, *Councels*, *Bishopps*, *Doctors*, infinite numbers of good christians of all ages that were all of our fayth and of our Church. Can your Ministers denye but that *S. Chrisostome* alloweth *praying to Saints*? or that *S. Ierome* calleth the Bishoppe of Rome *Supreme head of the vvhole Church vnder Christ*? or that *S. Austen prayed for his mother being dead*? or that he honored *the Reliques of S. Steuen*? or that *S. Gregory sayd Masse*? or that *S. Ambrose* sayeth, *before the vvords of consecration it is bread and vvine, but after the vvords are spoken by the preist it is the very body and bloud of Christ*? or that all christians in S. *Austens* time, *did vvorship the blessed Sacrament*? or that the

the ſecond Councell of *Nice*, did many hundred yeares agoe, *allowe the vſe of Images for the memorie and repreſentation of Chriſt and his ſayntes?* condemning *Image breakers*: or that S. *Barnerd* was an *Abbot* and *had monkes vnder him*, as in catholike countryes now a dayes? can they deny but that all this is true? and dare they deny theſe vertuous Fathers, and Doctors of the Church to be now Saints in heauen?

O my good Siſters, that you could vnderſtand their books and their writinges, that you might your ſelues ſee what they ſay, and what wonderfull men they were, endued with the ſpirit of God exceedingly aboue other euen good men, much more then your licentious leaders, I doubt not but you would ſuſpect your new doctors, and folow theſe: you ſhould perceaue they had the ſcriptures at their fingers ends, they knew right well the meaning and ſenſe thereof, night and day by faſting and prayer, and chaſt lyfe, beſeeching

God

God that they might vnderstand and truly expound his word. O what adference is there betweene them and these new Preachers? Sisters, I appeale to your consciences, whither wil you, or ought you to truste in the expounding of Scripture, your yong vnlearned, & fleshly Ministers; or these auncient, most skilfull, and most vertuous Fathers?

Mat. 26. When Christ sayed: *Take, eate, this is my body*: Al these Fathers say and agree that it was his bodye in verye deede: Your ministers tell you it was but bread and wine. When Christ sayed to Mat. 16. *Peter, thou art Peter, that is a rocke, and vpon this rocke vvill I build my Church.* These Fathers say that *Peter* was made *Head of the Church*, and after him all his successors in the See of Rome where *Peter* was the first Bishopp: Your Ministers tell you that *Peter* had no more preheminaunce then the other Apostles, & therfore the Bishop of Rome hath no more authoritie then an other bishop hath.

hath. When Christ sayed to his Apostles: *Receaue ye the holy ghost, vvhat soeuer ye doo loose in earth, shalbe loosed in heauen, and vvhat soeuer ye doe binde in earth it shal be bounde in heauen*: These Fathers saye that Christ gaue to his Church authoritie to remit sinne by the ministrie of the preist to all such as doe truely repent, and therefore will haue the people goe to Confession: Your ministers haue taken that comfortable Sacramēt of penance away altogether. Whē *Raphael* the Angel sayth in the twelfth chapter of Tobias: *That he did offer vp Tobias prayer to almightie God.* And when in the second booke of *Macchabees* the fifteenth chapter, *Onias* the priest saith of *Ieremie* being dead *This is he that prayeth much for his people, and for the holie citie*: these fathers say, that the *Angells* and *Saincties* doo praye for vs, and that we may pray to them: your ministers doe not sticke to say, that these books of *Tobie*, & the *Macchabees* are scant good scripture.

Io.20.

Many

Many other things lyke vnto these I could reccon, but I should be to lōg, fearing least I should werie you, these fewe are sufficient to geue you to taste of such marks as may shew you the CATHOLIKE CHVRCH. These and many other great reasons doe keepe all good christians within the Church. These thinges make so many catholiks, partly to haue suffred death: partly to haue died in prison: partly to continew in prison so many yeares: partly to forsake their pleasant countrie, their dere frends, and to liue to their conscience among strangers, being thought of many worldly men to be very fooles for so doing: but they know right wel that the wisdome of this worlde is foolishnes before God. And Christ sayth, *He that loueth father and mother, sister and brother, better then me, is not vworthie of me.*

Mat. 10

Sisters geue me leaue to tell you some-what of my selfe, not for anye bragge, but the more to moue you and to geue God all the praise for his great good-

goodnes towardes me. It pleased my parentes to bring me vp in learning as you know, as I was not the best, so I was at al times not compted the worst among my felowes and companions: some small estimation I had in *Oxforde* aboue my desert, more afterwards whē it pleased the *Duke* to make me though vnworthy, Tutor to the *Erle* his sonne: as long as his grace did prosper, I liued in his howse to my conscience without trouble: when he was in the Tower, & other men ruled his howse, I was willed to receaue the Communion, or to depart: if I would haue yeelded, I had verye large offers which I neede not tell. It pleased God to staye me so with his grace, that I chose rather to forsake all then to doe agaynst my beleefe, against my knowledge, agaynst my conscience, agaynst the law of almightie God: For a time I lay secretly in England, afterwards I came beyond the seas into these catholicke countries, out of schisme and heresie: for the

which

which I do thãke almighty God much more, then for all the eſtimation that I had or mighte haue had in Englande. Whatſoeuer my eſtate is here, I doe more eſteeme it, then all the riches of England as it now ſtandeth.

And were I ſo mad thinke you to forſake all preferment, all liuinges, all eſtimation, to liue from my good Mother, from you my louinge Siſters and your huſbandes, from other my deere frendes and companions, out of mine owne moſt pleaſant countrie, would I doe this thinke you, but that my learning & my conſcience telleth me, that to folow your religion is preſent danger of body and ſoule: and to be in the CATHOLIKE CHVRCH is the onely way to ſaluation? Fye vpon all worldy ryches when the ſoule is in danger: nothing is ſo precious as the ſoule: firſt ſeeke for the kingdome of heauen, & for other things as it pleaſeth God. O that I might vnderſtand once, that you were of my mind, and of the catholike religi-

religion: O my harte would leape for ioy, to consider that althoughe we can not lyue together vpon earth, yet we may hereafter meete in heauen: which is vnpossible as long as we disagree in fayth. S. Paule sayeth: *There is one God, one fayth, one baptisme. S. Austen* sayeth, speaking of one *Emeritus, He can not be saued but in the Catholicke Church.*

Doe you thinke it sufficient to beleeue in the Father, the Sonne, and the holy Ghost? Harken what S. *Austē* sayth: *VVhat doth it profit thee, if thou confesse the Lord? If thou honour God? If thou preach and praise him? If thou acknowledge his Sonne? If thou confesse that he sitteth at the right hand of his father? VVhat dooth this profit thee, if thou blaspheme his Churche? S. Athanasius* in his creede saith: *VVhosoeuer vvil be saued it is necessarie that he holde the Catholicke faith, vvhich faith vnlesse a man beleeue in all points, and euery article, vvithout doubt* (sayth he) *he shall perish euerlastingly.* One poynte is (good Sisters) that Christ gaue vs at his laste supper,

Vpō the 88 psalme.

ſupper, his owne bleſſed bodye and bloude to feede vpon in the remembrance of his bitter death: he that ſaith it is not ſo, doth he beleeue in Chriſt? Doth he not in effecte ſay that Chriſt was not able to doe it, and by that reaſon that he was not omnipotent? For when the three Euangeliſts reporte it ſo playnly, & S. Paule after them: *Take, eate,* THIS IS MY BODY, *that ſhall be delyuered for you:* THIS IS MY BLOVD *that ſhall be ſhed for you*: What maketh a man to doubt but that it is ſo in deede? O you will ſay, I ſee nothing but bread and wine. If you ſhould ſee his body, no god a mercy if you did beleeue it: But Chriſt ſayed to Thomas: *Thou Thomas doeſt beleeue becauſe thou haſt ſeene, but happy are they that beleeue vvhen they ſee not.*

Mat. 26. Mar. 14. Luc. 22. 1. Cor. 11.

Io. 20.

Mat. 2.

I pray you when the three wiſe men came from the Eaſt to worſhip Chriſt, what did they ſee in him? Forſooth a yong infant, not able to helpe himſelfe ſuckinge his mother a poore carpenters wyfe, and that in an oxe ſtawle: yet

yet they fell downe and worshipped him as a God: Is it not as easie to beleeue the body of Christ is vnder the forme of bread, as that almightie God himselfe was then vnder the shape of a seely weake infante? O good Sisters, vnlesse you beleeue, you shall neuer vnderstande: beleeue once Ghrist his wordes, and that he is Almightie, and that he is able to doe what soeuer he sayeth, and you will thinke that all is easye: returne to the CATHOLIKE CHVRCH, and be content to learne that which you know not, of them that wil not for all the world deceaue you, and you shal fynde exceeding comfort.

When Christ shall say at the later day, as it were in this maner. Was it not of my great kyndnes that I lefte vnto you mine owne body and bloud? And was it not of my exceedinge goodnes and wisdome to leaue it, not in the forme of flesh and bloud, least your nature should abhorre it, but of bread & wyne which can be lothsome to no man?

man? and you make me this gaye recompence, ſaying that it was nothing but bread & wyne, becauſe you could taſt nothing els in your mouth, and becauſe your new preachers tould you ſo, whom I ſente not? Were not you chriſtened in an other fayth? Did not my church *vvhich is my ſpouſe* and *the pil-ler of truth*, alwayes teach otherwayes? What haue you to ſaye for your ſelfe, but that you haue moſt vukindly abuſed that BLESSED SACRAMENT and heauenly miſterie, and make me a lyer, and deny my omnipotencie, and therefore deſerue eternall damnation with all ſuch as haue deceaued you?

Apoc. 21

1. Timo. 3.

When Chriſt ſhall ſay this, will it not be a heauye caſe? When *Cyprian*, *Ambroſe*, *Chriſoſtome*, *Auſten*, *Ierom*, *Gregorie*, *Bernard*, all the olde Fathers now Saints in heauen, ſhall come and beare witneſſe againſt you, and ſay that they taught otherwiſe? When your Biſhops that are now partly deade, and partly in priſon for the defendinge of this cauſe,

cauſe,ſhal condemne you becauſe you did not folowe their good example? When your owne doctors & teachers ſhall not be able to anſwere for themſelues,will it not be a pitifull caſe? But I hope better of you (good Siſters) I can not miſtruſte your good natures, but that you will be glad to learne the truth:which almighty God graunt vnto you for his deere Sonnes ſake who died for vs: and that I may heare ſome comfortable newes from you.

Doe but ſignifie vnto me that you are content, if any thing be amiſſe, to be better inſtructed. Proue me what I can ſay for any thinge that trowbleth your conſciences: It ſhall be farre better newes vnto me, to receaue two lines from you to ſuch a purpoſe, then to vnderſtād that your huſbands were made Lords and you Ladies. He is rich that is in the Catholike Church, and he is honorable that is in the fauour of God. Siſters if I might doe you good to God-warde, I would not ſticke to

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aduenture this body of myne to ſaue your ſoules, to come and talke with you: my bodye is not more precious vnto me then your ſoules: How you are diſpoſed, & what you would haue me to doe for your ſakes let me vnderſtand by the next. Deale wiſely I pray you & warily both for your owne ſake and for our good frend this berer: It is not reaſon that for his good will he ſhould incurre any danger: God forbid: my truſte is in your wiſdome that you will keepe this very cloſe til hereafter by reaſon of the great perſecution. The matter is waighty and concerneth both you and this berer verye much: be wiſe and truſty, and deceaue not your brother that loueth you as himſelfe, and therefore wiſheth by all meanes to do you good. S. *Paule* ſayth:

1. Timoth. 5. *He that hath not regard of his owne kindred, hath denied the fayth, and is worſe then an Infidell.* S. *Chriſoſtome* vpõ the ſame place wryteth thus: *If a man inſtruct ſtrangers in the fayth, and ſuffer his owne kinne to conti-*

newe

nevve in their error vvith vvhom he vvere lykelly to preuaile most, because they make most accompt of him, vvere he not a most cruell and barberous man? For this cause I wryte vnto you, and wish you al grace, al goodnes, al heauenly comfort: laste of all, and least of all, to prosper in this world, and yet I wish you that with all my hart at the pleasure of God.

Other good thing I haue none to sende you but this, I will remayne in your debte for your gentle tokens. Commend me to your selues, your louing husbands, and your litle ones: and when you haue learned to beleeue ryght your selues, bringe them vp accordingly, & teach them to feare God. Make much of this berer I praye you: and saue him harmelesse by your wyse and discreate dealings. Almighty God preserue you, and by his holy spirite leade you into all truth.

Amen.

THE COPY OF A LETTER WRITTEN TO M. DOCTOVR Whyte Warden of the new Colledge in Oxforde.

RYGHTE Worſhipfull, although your worldly dignitie, and the iuſte opinion of your greate wyſdome compared with my contraries mighte ſcare me from writing vnto you in this bould maner, yet many thinges moued me, eſpecially my charitie towardes you to whom I am beholding for cauſes which you may remember, and my dewtie towards God, whoſe good motion I hope it was, that I ſhould tell you rather frendly then finely, playnely thē curiouſly, that which your ſelfe doe knowe much better, but haue not
Eſa. 28. cauſe ſo well to remember: *Becauſe that*
Pſ. 48. *vexation doth geue vnderſtanding*, and *man vvhen he vvas in honor did not vnderſtand.* Which differēce in eſtate, maketh that the

the yonger man for yeres & more simple for wit and knowledge, may notwithstanding sometime truly say with the prophete: *Aboue auncients haue I vnderstood. Quare doctoralis ille facessat splendor cuiuscunque dignitatis recedat ambitio: cum fratre & conseruo meo, filio matris ecclesiæ, discipulo Iesu Christi loquor.. Therefore setting a side that doctor all honour and the respect of vvhat dignitie soeuer, I may be bould to speake playnely vvith my brother and fellovv-seruant in Christ, vvith a childe of our Mother the Church and a scholler of Iesus Christ.* Ps. 118.

Presupposing then that you are in conscience a catholike, and seing that in outward shew you professe the contrary, I am bould to reason familiarly with you, and to demaunde: whether you thinke it lawfull to beleeue one thing inwardly, & to protest the contrary openly? and how you can auoyd these euident scriptures: *VVith the harte vve beleeue to Iustice*: But when there is necessary occasion: *VVith the mouth confession-* Ro. 10.10

fession is made to saluation. He that shal deny me before men, I also vvill deny him before my Father vvhich is in heauen. But if you thinke it vnlawfull so to doe, (because you wote well it is condemned of old in the hereticks called *Helcesaitistes* and *Priscilianistes*) and yet doe agaynst your owne perswasion, how answere you these places: *Blessed is he that iudgeth not himselfe in that vvhich he approueth.* And: *vvhatsoeuer is not of fayth is sinne*: That is (as S. Augustine and others expounde it) *reluctante conscientia: Our conscience striuing against it.* If neither the one nor the other, but you are perswaded that a man may lawfully professe both religions as time and Prince altereth: Besids that it was the heresie of *Basilides.* τὸ ἀδιαφορεῖν, as *Nicephorus* wryteth: What interpretatiõ haue you for these scriptures: *Vsquequo claudicatis in vtramque partem &c. Hovve longe haulte you on both sides? If our Lorde be God? folovv him: But if Baal? folovv him.* And agayne: *Cor ingrediens duas vias &c. A harte that goeth tvvo vvayes*

Mat. 10. 33.

Euseb. li. 6. ca. 33.

Aug. cõt. Mendac. Cap. 2.

Ro. 14. 22.

Ro. 6.

Lib. 4. ca. 2.

3. Re. 18. 21.

Ecclesiast. 3.

vvayes shall not haue successe, and the peruerse of harte shall be scandalized in them. And: *you can not drincke the chalice of our Lorde, and the chalice of deuils: you can not seruc tvvo Maisters. He that gathereth not vvith me scattereth.* And agayne: *Doth the fountayne geue foorth at one hole svveete and sovver vvater?* And yet agayne: *But because thou art lukevvarme, and neither could nor vvhot, I vvill begin to vomit thee out of my mouth.* I neede not vrge the terrible threatenings, your wisdome may earnestly consider of it.

1.Cor.10.22.

Mat. 6. 24.

Mat. 12. 30.

Iac. 3. 16.

Apoc. 3. 16.

But it is possible that you mislyke of certen things in the Catholicke religion which you would wish to be otherwise, and conceaue a mixte religion, compounded of that which is best in both. But M. Doctor, you are in myne opinion wyser then they whoe notwithstanding for this singularitie are esteemed to be wyse men, and of graue iudgement, but of the vnwyser sort. You know concerning things to be mislyked, ether they pertayne to

fayth

fayth or to manners: If these later offend, you wot what *S. Augustine* hath long agone answered the Donatistes: *Tollerare ecclesiam, non probare, paleas in tanta copia esse vt frumentum tegant, donec veniat is qui ventilabrum habet in manu sua vt purget aream suam. That the Church doth tollerate and not approue them, and that their is so great quantitie of chaffe that it couereth the corne, till he come that hath the fanne in his hand to purge his floore.*

If any poynte of doctrine agreed vpon by the whole Church (which is alwayes directed by the holy Ghoste) mislyketh you? you may vpon deeper consideration, iusllye feare leste your selfe, or any other man in this case be not a true Catholicke, nor of that Church, out of which is no saluation: For that which is the grounde of your fayth in one poynt must consequently be the grounde of it in all the rest. So that if you beleeue (as you doe) the presence of Christ in the blessed Sacramét, because the vniuersal Church

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out of the scriptures hath so concluded: then if the same Church doe define any other Article, for example, *Of Purgatorie, of prayng to Saincts, of Pilgrimage, of Pardons, of Images*, you must in like maner beleeue the same. If not? What authoritie doe you folow? What doe you make your grownd? but your singuler fancie, as in these, so in all the rest which you seeme to beleeue,

Farre from the obedience which the Apostle teacheth: Captiuatinge their vnderstanding to the obedience of fayth: And very wide from *S. Austens* moste learned aud humble opinion. *Non crederem Euangelio nisi authoritas Ecclesiæ me moueret: I vvould not beleeue the Ghospell, except the authoritie of the Church did moue me.* He that sayed so, would he not also vpon occasion offered boldly and confidently haue sayd: I beleeue their is Purgatorye, that their are Pardons in the Church, that we may pray to Saincte, because the Church doth teach me to beleeue so. And if you aske him

2. Cor. 10. 5.

Contr. ep. funda. c. 5.

him what church, he wold send you to his long treatises against the *Donatists* & shew you as in a glasse a very liuely discription of this present CATHOLIKE ROMANE CHVRCH. No dout the authority of the Church is ether so necessary or so sufficient a foundation to builde vpon, that without the warrantise of it a man beleeueth nothing, because he beleeueth his owne braynes: and with it, a man may and ought euen agaynst humane reason beleeue any thing, because it is the Oracle of the holye Ghost.

And in good sooth, it is a small reason to credite one article and discredite an other, both defined by the Church. As to saye: this is golde and this is copper, both being tryed golde by the touch stone. As much to say in playne wordes, this I will, and this I will not. *Sic volo, sic iubeo, stet pro ratione voluntas.* Vnnaturall children, and therfore in deede no true children, that deuideth their mother the Church, lyking

Prosper. pro. P. 2. c. 27

king this, misliking that which is properly *deuidere sententiam*: Euen as Salomom iudged moste truly her to be the false mother, that requyred moste impudently: *Be it neither to me, nor to thee: but let it be deuyded. Quid prodest si Dominum confiteris? Deum honoras? ipsum predicas? Filium eius agnoscis, sedentem ad dexteram patris confiteris? & blasphemas ecclesiam eius? VVhat doth it profit thee* (sayeth S. Austen) *if thou confesse our Lord, if thou honour God, if thou prayse him, if thou dost acknowledge his sonne, and confesse him to sit at the right hand of the Father, and yet doest blasphemе his Church?* And after he had recyted all the heresies before, and in his tyme, he sayeth: *Omnis christianus catholicus ista non debet credere: sed non omnis qui ista non credit, consequenter debet se christianum catholicum iam putare vel dicere. Possunt enim & hæreses aliæ quæ in hoc opere nostro commemoratæ non sunt, vel esse vel fieri, quarum aliquam quisquis tenuerit, Christianus Catholicus non erit. Euery christian catholike ought not to beleeue* these

3.Reg.3.26.
In. Ps.88. conc.2.

Ad Quodul. in fine.

these thinges, but it followeth not that euery one that beleeueth not these thinges ought to thinke and accompt him selfe to be a christian catholike, for their may be many other heresies vvhich are not reconned vp in this booke, any one of the vvhich, vvhosoeuer holdeth, is not a christian catholike. And therfore *Athanasius in Symbolo* sayeth: *VVhich* (Catholicke fayth) *except euery one doe keepe vvholy and inuiolable, vvithout doubte he shall perish euerlastingly.* Thus much I haue sayed by the way, rather to you, then of you: because I haue knowne certen learned and wyse men of that mislyking and distinguishing humor.

But to you I will talke as to one that is in conscience a full Catholicke, and for outwarde behauiour may be esteemed contrary. *S. Austen* exhorteth vs: *Amemus Dominum Deum nostrum, Amemus Ecclsiam eius, illum sicut Patrem, istam sicut Matrem. Matrimonium hoc magna cum charitate compaginatur: Nemo offendit vnum & promeretur alterum. Nemo dicat ad Idola quidem vado: sed tamen Dei ecclesiam non relinquo*

Vbi supra.

linquo, Catholicus sum: tenens Matrem, offendis Patrem &c. Let vs loue our lord God, let vs loue his Church: Him as our Father, her as our Mother. This matrimonye is knitte together vvith greate charitie. No man offendeth the one, and deserueth thankes of the other. Let no man say, I goe to the Idols, and yet for all that I doe not forsake Gods Church: I am a Catholicke, houlding thy Mother (in harte) and offendinge thy Father (in facte openly) &c. I neede not tell you, that to communicate with Idolaters and with hereticks is all one, *Quia omnis heresis Idolum est sectatorum eius. Because all heresie* (as S. Hierome sayeth) is *the Idoll of her followvers.* And therefore *S. Austen* declaring the danger of the one to be more then the other sayth: *Ab illis qui longe sunt facilis cautio est: non me tam cito fallit qui dicit: veni Idolum adorare: multum a me longe est. Christianus es? Christianus inquit: ex propinquo aduersatur, prope est, redime in pace animam meam ab iis qui appropinquant mihi. VVe may easily bevvare of those that be afarre of, for he doth not so soone deceaue me,*

Passim in prophetas

Vpon the. 54. Psal.

vvhich

vvhich sayth: Come adore the Idoll, he is very farre from me. Art thou a christian? I am a christian sayeth he: he is neere to me: he is against me euen at hand: redeeme thy soule in peace from those vvhich are neere vnto thee. S. Ambrose: *Fraterno nomine non fraternè ecclesiam persequuntur: siquidem sub optione nominis Christiani & quadam nuncupatiua filei germanitate paricidalibus gladiis nos cupiunt vulnerare. They persecute the Church vnder the name of a brother, but not brotherly: truly they desire to vvounde vs vvith their murthering svvord vnder the chosen name of a Christian, and a certen fayned brotherhood of fayth.*

vbi Incar. Ca. 3.

Now if the pretensed name of a Christian doth so easely procure credite to false doctrine? What doth the name of a Catholicke to perswade erronious opinions? which I beseeche you consider deepely. For a Catholicke you are esteemed, and learned and wyse: Many good meaning men that gladly would doe well depende vpon you, harken what you say, looke

what

what you doe, and becauſe they are determined to folow you, by your doing ill and ſaying worſe, you doe pitifully infecte many hartes, either with error or diſſimulation, aud wounde their ſoules to euerlaſting death: and that becauſe they compte you a Catholicke, and therefore are perſwaded, that you will not teach them amiſſe. Lyke as the Iewes conceyued of one *Alcimus* the hygh Prieſt, ſaying: The man being a Prieſt of *Arons* ſtocke and comming vnto vs after this ſorte, vndoubtebly will not deceaue vs. But you can well remember howe by that name and tytle he abuſed them. 1.Mac. 2.

Surely, if Hereſie ſhould choose perſons for her commendation, there could be no greater pollicy, thē to hire ſuch as haue bene wyſe Catholicks & are ſo eſteemed yet. But in deede to be a ſlaue to heretical aduauncements doth not become a wiſe mā: & ſo great contēpt of Chriſt & his Church cā not ſtande with the name of a Catholicke:

Beſids

Besids that, the danger thereof is terrible, and with litle consideration may iustly make a stony harte to quake and tremble. For what will you alleage at the later day? or vnder what name will you pleade for your saluation? *VVhen he shall render euery man accordinge to his vworkes.* That you are a Christian? But Christ will answere: *Non agnosco nomen meum, vbi non agnosco doctrinam meam. I doe not acknovvleage my name, vvhere I doe not acknovvleage my doctrine.* That you are a Catholicke? *But if thou savvest a theefe, thou ranneſt after him.* And my name through you is blasphemed amongst hereticks. And: *Their belly is filled vvith my secrets.* Of close dissembling catholicks, their congregation was increased and multiplyed. When our sweete Sauiour (who made that notable confession for euery one of vs before Pontius Pilate) shall thus say vnto you that now dare not confesse him, will you not then wishe that you had prayed with the Prophete: *Take not a-*

Mat. 6. 27

Amb. li. 3. de sp. san. c. 18.

Ps. 49

Ro. 2. 24

Ps. 16.

1. Tim. 6.

Ps. 118.

vvay

vvay out of my mouth the vword of truth vterly: And that you had donne with the Prophete: *I haue not hid thy truth from the great Councell.* And: *Lo I vvill not ſtay my lippes, Lord thou haſte knovvne.*

Pſ. 38.
Pſ. 39.

Looke well vpon your perſon, your calling, your place, what a foule example it is to others, and when ſuch a man doth (I will not ſay) further, but tollerate onely and diſſemble falſe religion. Wo be to the worlde for ſcandals. *S. Auſten* hath a place much worthy of your conſideration. *Si indifferenter habuero errorem tuum, attendit qui ſortis eſt, putat nihil eſſe ire in hæreſim. Quando aliquod commodum de ſeculo illuxerit, vnde mutetur ſtatim mihi dicit, ſortis ille periturus: & hâc & hâc Deus eſt: quid intereſt? homines inter ſe litigantes hoc fecerunt, vbicunque colendus eſt Deus: ſi forte illi dixerit aliquis Donatiſta, non tibi do filiam meam, niſi fueris de parte mea: illi opus eſt vt attendat & dicat: ſi nihil mali eſſet de parte eorum, non contra illos dicerẽt tãta Paſtores noſtri, nõ pro illorum errore ſatagerent. Si ergo ceſſemus & taceamus*

Ca. 7. de paſtor.

ccamus contrario loquuturus est. Vtique si malum esset in parte Donati, loquerentur contra, redarguerent eos, satagerent lucrari eos, si errant, reuocarent illos: si pereunt, quærerent.
If I (being a pastor or guide of others) *should make it* (in the weaker sorte) *a matter indefferent, to be of your error, then the strong in fayth vvould note it, and thincke it vvere no matter of importaunce to fall into heresie. Therefore vvhen any commoditie that the vvorld mighte proffer by changing of his religion, the stronge prone to perishe vvould straygbt say to me: Tush, God is on this side, and that side, there is no difference, men onely falling at varience aboute the matter, haue made all this adoe. God may be serued on each bande. If some Donatist* (so was the sectе of that tyme called, as now Protestant or Caluinist) *should happely say vnto him, I vvill not bestowve my doughter vpon thee, excepte thou vvilte be of our sectе, such a one had neede to take good heede and saye, if it vvere no hurte, but an indifferent matter to be of the Donatistes partye, then our Pastours vvould not speake so many thinges agaynste them,*

them, they vvoulde not busye them selues so muche aboute that errour. Therefore if vve cease and hould our peace, he vvill saye all contrarye: Surely if it vvere so ill a thinge to be of the sectе or parte of Donat, our Pastors vvoullde speake agaynste it: vvould reproue them: vvould seeke to vvynne them: If they erred, they vvould reuoke them, if they be lost, they vvould seeke them.

If it be such a blocke for other men to stumble at, when the learned Doctour and Pastour doeth not confute heresie? What is it when he preacheth and prayseth it? Alas you can not denye, but that you doe so. *And so through thy knovvledge, the vvecke brother shall perishe for vvhom Christ hath dyed.* 1.cor.8. *Saynte Cyprian* bringeth in children, Ep. de. lapsi. whose Parentes example made them denye Christe, pleadinge for them Aug.ep.23. selues at the daye of Iudgemente, in this manner. *Nos nihil fecimus, nec derelicto cibo & poculo Domini ad prophana conuagia sponte properauimus: Perdidit nos aliena perfidia, parentes sensimus parricidas:*

das: illi nobis ecclesiam Matrem, illi Parentem Deum negauerunt, vt dum parui & improuidi, & tanti facinoris ignari per alios ad consortium criminis iungimur; aliena fraude caperemur. VVe our selues did nothing: vve forsooke not of our ovvne accorde the meate and cupp of our Lorde, and hastened to prophane contagions: other mens faythlesnes destroyed vs. VVe felte our parentes murtherers of vs their ovvne children, they for vs denied the Church our mother, they forsooke God our Father that being in our young and vnskilfull yeares, and vvholy ignorant of the vvickednes, vve mighte be intangled by others in the felovvship of the sinne, and be intrapped by other mens fraude.

If the carnall children may iustly thus accuse their naturall parentes in the case of Idolatrie? May not spirituall children much more impute their damnation to their spirituall fathers in the cause of heresie? I will not dispute how the crymes differ to commit Idolatrye and to preach heresie, both against a mans conscience, but because dissimu-

dissimulation is the least of them, and *scandalizare fratres* is an horrible sinne: Therefore the authorities which serued sometymes agaynst the one, may now be aptly vsed agaynst the other. S. Austen: *Apparet illud esse prohibitum, ne in honorem alienorum Deorum aliqua re vtamur, aut vti existimemur, sic eam accipiendo, vt quamuis animo contaminamus eos tamen qui nostrum animum ignorant, ad hæc honoranda, ædificemus. It is euident that vve be forbidden to vse any thing vvhatsoeuer for the honour of straunge gods, or in such sorte as vve may be thought to vse it to that end so taking it, that though vve in our harte contemne it, vve yet prouoke them that see not our mindes to honor the same.* And agayne speaking of Seneca: *Eo damnabilius colebat Idola, quó illa quæ mendaciter agebat, sic ageret, vt eum populus veraciter agere existimaret. He did so much more damnablye vvorship Idols, for that he so did those thinges vvhich he did in fayned shevv onely that the people might thinke he did them truly and vnfaynedly.*

Ep. 154.

De ciui. Dei li. 6. ca. 10.

For

For howe shall the people iudge, but accordinge as they see and heare? If a good meaninge or interpretation would serue: Peter, might haue sayed, (as some olde wryters excused him) that *dicendo, Nescio hominem, illud voluisset, Nescio purum hominem, sed Deum hominem factum*: *sayinge*: *I knowe not the man, be meant I knowe him not for a pure man, but for God, made man.* But: *Cum totum fidei Sacramentum in confessione Christi nominis intelligatur, esse digestum, qui fallaces in excusatione peæstigias, quærit, negabit. Et qui vult videri propositis adversus Euangelium vel edictis vel legibus satisfecisse, hoc ipso iam paruit quod videri paruisse se voluit. Seeing the whole Sacrament of fayth is knowne to consist in the confession of Christ his name, he shall be deemed to deny him that seeketh deceiptfull and vayne shifts for his excuse. And he that would be compted to haue satisfied or fulfilled Lawes or statutes promulgated against the Ghospell, in that he must be adiudged to haue obeyed them, that he would haue him selfe seeme to haue done it.* And therefore-

Theeph. in. c. 22. Lu.

Ep. Cleri. Roma. 31. Apud. Cyp.

fore constante *Eleazarus* woulde not eate, no not lawfull meates, leste it shouldbe thought he did eate meates vnlawfull. I appeale to your conscience onely (for what neede I vrge euidente places) whether these authorityes doe not concerne you? *S. Ambrose* sayeth: *Licet tibi silere in negotio duntaxat peruniario, quanquam sit constantiæ adesse æquitati: in causa autem Dei, vbi communionis periculum est, etiam dissimulare peccatum est non leue. It is lawfull for thee in a monye matter onely to hould thy peace, though it vveere the part of a constant man euen therein also to stand in a matter of equity: but in the cause of God, vvhere communion or felovvship in fayth is in perill, euen to dissemble is no small sinne.* 2. Mac. 6. li. 2. of. c. 24.

O but it is good wisdome to maynteyne credit in euery worlde, and to loose neither welth not estimation. I wounder that any wyse man shoulde thinke so. Much lyke as *Cato Vticensis* thought it great manhood to kill him selfe: and the secular Poet calleth it

Catonis

Catonis nobile lætum: Cato his noble death: Whereas S. *Austen* proueth it to haue bene dastardly cowardnes, and womanishe pucillanimitye: Ryghte so that worldly wisdome, *is foolishnes vvith God:* vnlesse a christiã man may say with the vnchristened and prophane Oratour: *Seruire temporibus sapientis semper est habitum: It vvas alvvayes compted vvisdome to apply him selfe to the tyme.* And *Non idem semper dicere sed idem semper spectare debemus. VVe ought not to speake the same thing alvvayes, but to approue the same thing still.* And: *Quem fugiam scio, ad quem fugiam nescio: I knovv vvhom I should fly: but I knovv not to vvhom to flye.* O but we are commaunded to obey our Prince: I neede not tell you how farre, and in what degrees: *S. Peter* and *S. Iohn* tell you by their example the case muste be limited. I will onely put you in mynd of other worthy men sometyme Prelates in the Church, and as it were houlde you the booke to reade howe they haue delt with Princes and potentates

2. Cor. 3. 19.

Act. 6. 19.

vpon

vpon the like occasion: what vehemēt persuasions, how manifestly they resisted for his sake: *VVho is terrible and taketh away the spirit of Princes, terrible to the Kings of the earth.* Psal. 78.

Theodoretus wryteth thus: *Cum Præfectus* (Modestus) *Cæsaream venisset, Basilium Magnum accercitum honorificè excipit, leui & blanda oratione compellat: hortatur vt cedat tempori, & ne propter nimis curiosam dogmatum obseruationem, eamque paruo estimandam, tot tantasque ecclesias prodat: pollicetur se Imperatoris* (Valentis) *amicitiam ei conciliaturum beneficiaque multis aliis indè euentura prædicat. Cui diuinus ille vir: pueris (inquit) hæc quidem oratio conuenit, siquidem illi ac sui similes eiusmodi verba auidè arripiunt: at qui sunt in sacris literis educati, ne vnam quidem syllabam diuinorum dogmatum prodi sinunt: sed pro istorum defensione, si opus sit, nullum non mortis genus libenter amplectuntur: quod autem ad Imperatoris amicitiam attinet, eam cum pietate iunctam magni æstimo, sed si ea careat, perniciosum esse dico. &c. VVhen the Lieutenante* Ec. histo. lib. 4. ca. 17

vvas

vvas come to Cesaria, he called for Basill the great, and receaued him honorably, and by a svveete and gentle speach exhorted him to yelde to the tyme, and not vpon to curious obseruation of some poynts of no great vvayght to betray so many and so great churches, promising him vvithall to reconcile him to the Emperours fauour, and affirming that much good might come thereof to many. To vvhom this diuyne man answered, that his tale vvere fit to persvvade children and such like, vvhich vvould easely lyke of such offers: but that those vvhich are brought vppe in holy vvrit, can not suffer one sillable of heauenly doctrine and lavves to be betrayed, but for defence thereof vvould embrace, if neede require any kinde of death. As for the amitye of the Emperour, if it might be had vvith pietye, I much vvould esteeme it, but vvithout that I saye it is pernicious. May it please
Lib.4.c2.20. you to reade a litle after the constante confession of the Preists and Deacons of *Alexandria*, being exhorted by *Magnus* the Count: *Vt autem fidem ab Apostolis per Patrum successionem traditam proderent,*

ren, *affirmando Valentem Augustinum Imperatorem clementissimum hac re vehementer delectatum iri. Postremó cum maxima contentione vocis hæc verba protulit: O miseri, obsequimini Ariani opinioni assentite. Nam diuinum numen, licet illa quam colitis religio vera sit, si non vestra sponte, sed necessitate ducti ab ea discedatis, veniam vobis daturum est: Etenim in his quæ necessitate peccantur, relinquitur excusationi locus, sed cum sua sponte quisquam deliquerit, carere reprehensione, non potest. To betraye their Auncestors fayth receaued of the Apostles by succession of the Fathers, affirming that Valens the moste clemente Emperour vvoulde be much pleased thereby. Lastely vvith greate vehemency of speach & loude voice he vttered these vvords: O miserable men, obey, assent to the Arians opinion, for though your religion vvere true, the diuyne Maiestye vvould pardon, seeing you fall not from it vvillingly, but of necessity compelled: for their is euer iuste excuse to them that offend by necessity, though vvhen a man falleth vvillingly he can not be vvithout blame.* Reade the place and marke

how

how litle they esteemed these Worldly persuasions, which I haue therefore recyted at large, because the worlde is prone now a dayes, not only to vse, but also to follow the lyke inchauntements.

But must the Prince needs be soothed? Then *Symeones* an Archbishop of *Persia* is without cause prayſed in the Ecclesiasticall histories. *Qui introductus ad Saporem Regem vt de fide sua responderet, neque veritus est quicquam, neque Regem adorauit: Rex commotus sciscitatur cur iam neutiquam ipsum adoret, cum ante fecisset. Cui Symeones, non ante (inquit) eram deductus ad verum Deum prodendum, & propterea non recusabam debitos honores Regi præstare: at iam idem ipsum facere fas non est, nam iam pro pietate & nostra religione decertaturus venio. VVho being brought to King Sapor to geue an accompt of his fayth, neither vvas any vvhit afrayd, neither adored the Kinge: vvhereat the King being offended, demaunded vvhy he novv did not his duty to him as at other tymes before he had done? To vvhom Symeon,*

Sozo. lib. 2. ca. 8.

meon, I vvas not sayed he before brought to your presence to renounce the true God, and therefore then I refused not to doe due honour to the Kinge, but novv it is not lavvfull to doe the same, for novv I come to combat for piety and our religion.

Thus to obserue tymes (M. Doctor) was good wisdome so to honour the Prince at one tyme, that God be not dishonored at an other tyme. This was to *render to Cesar the thinges that are Cesars: and the thinges that are Gods, to God.* Luc. 20.
O that all Prelates, in worldly consideration worthy men, would learne by these examples and the lyke, to teach Princes, rather then to be taught by them, to be stout in God his cause: and so happily to winne both the Prince and the people, rather then by the contrary to peruerte them. Will you haue an example of such lamentable consequents: *Vlphilas Gottherum Episcopus cuius verba pro ratis legibus habebant, cum ab Eudoxio pecuniæ illecebris persuasus esset, nullam doctrinæ esse differentiam (Catholicorum* Theod. lib. 4. ca. 32.

& Arianorum) idem barbaris suis sua authoritate potiùs quam ratione vlla ita persuasit, vt patrem maiorem quidem dicant esse, creaturam tamen esse filium noluit dicere. Vlphilas Bishop of the Gothes vvhose vvordes the people compted of as of very lavves, being corrupted of Eudoxius by mony, so persvvaded those his barberous men, not by any reason but by his authoritye onely, that betvvixte the Catholicks and the Arians their vvas in doctrine no difference: that they affirme the Father to be greater then the sonne, but yet vvill not say that the sonne is a creature. Lyke as if an hereticke Superintendent should aske a dissemlinge Catholicke: doest thou beleeue, that Christ is in the Sacrament? No forsooth: and sayth no more, but meaneth he is not there visibly and fleshly: were not this to say as the hereticke woulde haue? And if some learned man would teach in this case that he might say so verye well, were it not a damnable lesson both to Maister and Scholler? Your learning & your wisdome knoweth it were so.

But

But will you geue me leaue to bring one example more of the peoples dangerous error through the scãdalous demeanure of Catholicke Prelates? *Misinus & Vitalis* sent to Constantinople from the Bishop of Rome to examine the case of one *Peter* esteemed an hereticke, delte so couldly in the matter, and kept such familiar companie with the hereticks: *Vt ea ratione multi simplices homines ab hereticis in errorem inducerentur qui affirmare non dubitarunt Petrum ab Episcopo Romano in communionem receptum esse. That by their meenes, many simple men were brought into errour by the hereticks, who sticked not to affirme that Peter was admitted, by the Bishop of Rome to his Communion.* And because I spake of yelding to Princes, the selfe same history telleth that *Acacius* the Bishop of Constantinople (otherwise a worthy man) was iudged by the Councell of Calcedon *grauissimo crimine dignus, worthy of a most greeuous fault*, because he did not tell *Zeno* the Emperor which communica-

Euang. lib. 3. ca. 21.

municated with Peter, the Councells sentence vpon him. *Cum certe istud simodo amaret Zenonem, prestare deberet: veram Imperatoris desiderio satisfacere quam fidei consulere expetebat. VVhen perdy, if he had loued the Emperour Zeno, he should haue done that, but he had a greater desire to satisfy the Emperours mynd, then to aduaunce the fayth.* He saw that the Emperour had preferred him, and therefore to gratifie his Maiesty, dissembled what was done in the Councell, and him selfe communicated with him. But it was small for the Emperours honour to haue such a freend that would not deale plainlye, as it appeareth by the story.

D.Cap.

Themistius the Philosofer speaking of the *Acacians*, that applied thé selues to the Emperours pleasure (then Iouianus) agaynst their conscience, sayth: *Assentatores non Deum sed purpuram Coluisse, Euripoque similis esse, qui modò in hanc, modò in illam partem præcipitatur. That those flatterers did not vvorship God, but the Emperour: and vvere lyke to Euripus, vvhich runneth*

Socrat.lib. 3.ca.21.

runneth one vvhyle this vvaye, an other vvhyle that vvay. Vndoubtedly besides that, simulation is an horrible offence toward God, besides the euell examples ministred thereby, to the simple, and the punishment due for so many soules miscaried: vndowtedly I saye a knowne dissembler is neuer well thought of: yea he is alwayes secretly misliked of the same Potentats whom he thinketh by soothing and yeelding to gratifie. And it is certen that among them selues they iest at such cõterfaits. As *Octauius Augustus* drinking to a frẽd of his taxed one that sate present, saying: *Proditionem amo, Proditores non laudo.* I loue the betraying of treason, but I doe not prayse the betrayers thereof.

And here I remember the terrible storye of *Constantinus* the false Bishop of Constantinople, Who hauing yelded to the Emperout against Images, and vtterly abiuring them, and consented to the excommunication of *Iohn Chrisorostis* (otherwise) *S. Damascen*

and

and other holy men for the same matter, notwithstanding, fell into such displeasure and disgrace, that as it is long, so it is lothsome and pittifull to tell what dishonorable reproche he sustened before all the people where he had bene Bishop, not one of them all mourning or lamentinge his case because of his inconstancy and dublenes: for euen vntill his miserable death the wretched man sayed, whatsoeuer they would haue him, hoping thereby to wynne fauour, but it fell out farre otherwyse. *Nam mittis impius Imperator patricius, significat ei dicens: Quid dicis de fide nostra & Concilio quod fecimus? Bene (inquit) & credis, & bene Concilium operatus es: putans se ob hoc illum placare posse. At confestim illi respondentes dixerunt ei: Nos hoc audire nolumus de ore tuo polluto, ex hoc ergo vade in tenebras, & sic accepta sententia, descendit ad claustra ferarum & decollatus est. For the wicked Emperour sending to him certen of his nobles caused him to be questioned vpon all this: What sayest thou of our fayth and the*

Concel

Vales. Ist. Eccles. l. 22.

Councell that wee held? You beleeue well Sir sayeth he, and the Councell was good, thincking by these wordes to please the Emperour: but they straight answered him, we will not heare these thinges of thy polluted mouth: from henceforth therfore go downe into darknes, and so hauing that sentence geuen vpon him, he descended into the places where wild beasts vse to be kept, and there was behedded.

So that in this man (as in all doble delers) is and shall be verified the prophesie: *I will destroy those which sweare by our Lord, & by Melchom*: By their Lord God in hart, and the Idoll, or (as in the hebrew) in their King with tonge and lippes. Sophon.1

Contrarywyse when a graue Prelate will deale playnly and resiste the fancy of his Prince, although he might thereby incurre displeasure, that thing hath greater commodities then may easely be esteemed: that is, so glorious in heauen, and heroicall vpon earth, as might moue a man in many respectes exceedingly. To omit all others, the

aboue

aboue named *Constantine* shall suffice to declare what wisdome it is, in tyme and place mildly to mortifie the Princes humor. Whoe being asked of the Emperour (named also *Constantine*) *Modo quid nos lederet, si dixerimus* Theotòkon Christotòkon: *At ille hunc complexus, ait: Miserere domine, ne ad contagionem tuam venit sermo iste. Nonne vides qualiter deuulgetur & anathematizetur Nestorius a tota ecclesia? Qui respondens, ait: Ego discere volens interrogaui, verum vsque ad te sermo. VVell, vvhat hurte vvould it doe vs, if vve should call our B. Lady the mother of Christ?* (For the Catholicks called her Gods mother, and the Nestorians would not so doe, but called her Christs mother onely) *But the Bishop Constantine embracing the Emperour sayd: Oh my Lord haue pitye, let not that terme be vsed to thy defiling: doest thou not see, how Nestorius is published and proclaymed as accursed by the vvhole Church? VVhoe answered and sayed: I asked the question but for my learning only, it vvas but to thee spoken.* Is it not very playne here, that if

reales. ist. eccl. TOP. 1. c. 22.

the

the Patriarch had soothed him in this as he did afterwardes in other things a great parte of the worlde had bene in danger of Nestorisme? But when he heard the matter gaynesayed, he excused him selfe and was ashamed that he had moued the question: Such a vertue it is to deale discreatly and religiously betweene God and Princes, that we alwayes remember: *It is good rather to hope in our Lord, then to hope in Princes.* 1. ps. 117.

Thus I haue rudely and breifely, but truly and charitably set downe before your eyes dyuers examples, if it may please God to geue you heauenly vnderstandinge by some one or other of them to see your owne faulte and to repent before the dreadfull accompte which you must needs make, so much the sooner the elder that you are. Doe not conceaue I beseech you that by these sundry histories I meante to discrybe your person, good M. Doctor take me not amisse. If by the vniuersal vew of other mens noughtye demeanure

nure you doe the better perceaue what soeuer little or greate faulte is in your selfe (as by the Preachers generall Sermon, we doe all the better espye our owne defects) that is my meaning, that was my purpose. If my manner of vtterance doe offende, pardon lacke of skill, or thincke that I was rather occupied about the matter, then curious in the arte. If you will needs thincke that I touch you sometyme more then was neede: let the chidings of a frende preuayle more with your good nature and wisdome, then the kisses of an enemye.

For learning or wisdome, I am not worthy to counsell you, but of duety and good will I presume to exhorte you, so earnestly as I doe sincerely honour and loue you, that you consider your calling: A Preist, a Doctor, a man of worship, of estimation. What could
Ps 115. Christ haue done more for you then he hath done? *What then wyll you render to our Lorde, for all that he hath rendred*

to

to you: Will you dye for his sake? *Spiritus promptus, caro infirma*: *The spirit is prompt, but the flesh is infirme.* That is not required at your hand. *Non dum vsque ad sanguinem resistimus*: *we haue not yet resisted vnto blood.* Will you forsake all and become a beggar? *Si vis perfectus esse, vade & vende omnia & sequere me*: *If thou wilt be perfecte, goe sell the things that thou haste, and folowe me.* But neither is that necessitie. Wil you suffer imprisonment? And at midnight *Paule* and *Silas* praying, did prayse God: when their feete were fast in the stocks in the inner prison. But we see that many earnest Catholicks haue also their libertie. Will you goe into banishment and lyue in a Catholicke countrye? *When they shall persecute you in this countrye, flye into another.* And yet a man with wisdome may lyue also quietly at home. Will you then for Christ his sake leaue your lyuings onely, and lyue still worshipfully vpon your stocke? To hould your peace vnlesse you be vrged to confesse

Mat. 26.

Heb. 12.

Mat. 19. 28

Act. 16.

Mat. 10.

your

your fayth: to prefer heresie, and further it neither by worde nor deede? What may a man doe lesse that will do any thing for his sweete Sauiour and
Mat.19.16. merciful redeemer? *VVhat permutation shall a man geue for his soule?*

If you had liued in the primitiue world when you must either haue denyed Christ, or suffer a long death full of exquesite torments, what woulde you haue done? whereas now so little losse a little before the tyme of some little temporalities, maketh you not only deny your religion, but to mainteine the contrary? and yet you can re-
Luc.12.48. member well: much shalbe required of
Sap.6 him that hath much. And *Potentes Potenter tormenta Patientur. The mightye shall*
Luc.17.2. *mightily suffer torments.* And: *VVo to him by vvhom scandalls come.* And *shall they not all*
ps.13. *knovv that vvorke vvickednes that deuoure my people as they vvould eat bread?* And S.
In.ps.52. Austen. *Cum scis malum esse quod facis et tamen facis, nonne viuus descendis ad inferos? vvhen thou doost knovv that that is ill vvhich*

thou

thou doest, and yet for all that doest it, doest thou not goe downe to hell, aliue? But I will not haue you feare onely: *Perfecta charitas, foras mittit timorem. Perfect charitie casteth out feare.* Good M. Doctor as you are not without cause esteemed wise, so employ it to his honour who giueth all wisdome. Be contēt to be a foole to the world, that you may become heauenly wyse. S. *Ambrose, S. Basill. S. Christostome* were wise men, thinke what they haue done long a goe, and would doe in your case. Follow them, and be not seruant to them, that are the seruants of noughtines: that say in effect, *Edamus et bibamus, cras moriemur. Let vs eate and drincke for to morrow we shall dye.* Yf that were the way to heauen, to followe all worldes, all rellgions, all Princes, to be still in fauour, to sleepe in a whole skynne, to loose nothing which way soeuer the winde bloweth. Suerly many men could wisely doe all this, that nowe are esteemed for very fooles: but of such as in the last Iudgement

1.10.4.18.

1.Co.15.32.

shall

shall howle and crye out for very an-
Sap.5. guish and confusion: *We senseless esteemed their lift madnes, and their ende without honor: Behould how they are compted among the children of God, and their lott is among the Saints.*

This that I haue said is in truth nothing, in respect of the matter, but in respect of your wisdome it is much. I beseech God to add more then I can vtter or think, of his holy spirit which
Psa. 26. may leade you, *In semitam rectam & ostendat tibi viam in qua ambules*: in the right path, and shewe you the waye in the which you ought to walke. As for me, I am in this case to you as one that carrieth the candle or opening the gate before his master. I seeke no thanke by this my seruice, as knoweth God: onely I quake to thinke of my frinds damnation: and therfore I crye out vnto you and make a noyse, such as I can in
1.Cor. 3. this my infancie. *Nam neque qui plantat est aliquid, neque qui rigat sed qui dat incrementum, Deus. For nether he that planteth is*

anye

any thing, nor he that watereth, but he that geueth the increase, God. Christ our Sauiour keepe your worshipp in longe and good health.

The 15 of October.
1575.